OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

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RADIO STATIONS IN 2 MORE CITIES CANCEL RUTHERFORD TALKS

Chicago and Kansas City Outlets Ban "Watch Tower" Programs—Letters From Minnesota and Wisconsin Residents Term Series Offensive.

Chicago.—Radio Station WCFL announced "to whom it may concern" that it has exercised its rights under its contract with "Judge" Rutherford and has signified its desire to cancel this contract after thirty days' notice as the contract specifies. Catholics of Chicago and its vicinity were much disturbed by the fact that this station, which features a number of Catholic speakers regularly, recently permitted the use of its facilities to "Judge" Rutherford, whose talks atttacked Catholic doctrine and practices.

No reason for the discontinuance of the series of talks was given in the station announcement, but it is known that many Catholics by letter and telephone vigorously protested the action of WCFL in continuing the anti-Catholic talks.

"This is to advise that Broadcast Station WCFL has decided to discontinue the program of Watch Tower Service, which program was broadcast by Judge Rutherford," says the brief announcement. "Acting under a thirty-day clause in our contract which gave either party the right to discontinue at the end of such notice, we have notified the Watch Tower Service and will discontinue at the end of thirty days."

The New World, official archdiocesan newspaper, vigorously called attention of its readers to the action of WCFL and summarized some of the attacks made by "Judge" Rutherford. The New World Saturday was advised by one reader that a representative of "Judge" Rutherford had been canvassing stores in a north-side neighborhood, seeking signers to a petition to keep Rutherford on the air. Previously representatives of the Watch Tower Service had been visiting residents in different suburbs leaving schedules of the "Judge's" talks.

Banned in Kansas City

Kansas City.—The attacks on religion made by radio by "Judge" Rutherford and the Watch Tower Service no longer will be heard in Kansas City. Station WHB has canceled a contract for the broadcast of the Rutherford talks. This action followed publication by the Catholic Register, diocesan weekly, of excerpts from previous addresses by Rutherford, in which he spoke insultingly of the Pope and of Catholic institutions.

Protests in St. Paul.

St. Paul.—A letter of protest has been directed to the proprietors of radio Station WRHM, here, by the Catholic Bulletin, diocesan weekly, asking that the radio talks by "Judge" Rutherford of the Watch Tower Service be discontinued.

Catholics of the Archdiocese have also voiced protest against the talks which are considered by them to be offensive to all religious groups and to Catholics in particular.

Wisconsin Catholics Object

Milwaukee.—Catholics of this Archdiocese have appealed to five radio stations in this and other Wisconsin cities to cease broadcasting the anti-religious radio talks of "Judge" Rutherford and the Watch Tower Service. The

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Jesuit Consecrated

New photograph of the Most Rev. James T. G. Hayes, S. J., Bishop of Cagayan, Philippine Islands, taken shortly after the ceremonies of his consecration in St. Ignatius Church, New York City. Bishop Hayes is a native of New York and was consecrated by Cardinal Hayes on June 18.

Honor the Very Rev. Benedict Boebern, C.PP.S., August 6

Invitations have been issued, a number being received in Fort Wayne, for the sacerdotal golden jubilee of the V. Rev. Benedict Boebern, C. PP. S., which will be celebrated at St. Charles' Seminary, Carthagena, O., August 6. Besides the fiftieth anniversary of his ordination, Father Boebner is also observing the sixtieth anniversary of his reception in the Congregation of Most Precious Blood. He is one of the most widely known members of his order.

Father Boebner is a former rector of St. Joseph's College, Collegeville, Ind. He also spent many years in the mission field and while in this work at intervals made his headqarters at the Precious Blood parochial residence in Fort Wayne. The jubilarian was the principal speaker at the dedication of Precious Blood school.

For several years Father Boebner has been the editor of The Poor Souls' Messenger, monthly religious magazine published at Carthagena, O. His literary work has appeared in numerous publications. Guests from all sections of the country will honor the jubilarian by attending the celebration at Carthagena, O. A number from Fort Wayne will be present. A celebration is also planned by Father Boebner at St. Wendelin, O., where a number of his relatives reside.

Bishop P. G. Scher Is Consecrated At Fresno Ceremony

Fresno, Calif.—Six members of the Hierarchy, numerous distinguished monsignori and priests, and a large congregation of laymen, including Tache and Tejon Indians, were present at the consecration and installation of the Most Rev. Philip G. Scher as the second Bishop of Monterey-Fresno on Thursday. The ceremonies took place in St. John's Cathedral here.

The Most Rev. Edward J. Hanna, Archbishop of San Francisco, was consecrator of Bishop Scher. The Most Rev. John J. Cantwell, Bishop of Los Angeles and San Diego, and the Most Rev. Thomas K. Gorman, Bishop of Reno, were the co-consecrators. The Most Rev. John J. Mitty, Coadjutor Archbishop of San Francisco, preached the sermon.

NOTABLE MEET TO MARK K. C. JUBILEE IN GARY

Prominent Civic and Ecclesiastical Leaders Invited to Attend Ceremonies Planned For Twenty-fifth Milestone of Order.

By Maury Fadell

The St. Thomas' Council of the Knights of Columbus at Gary's 25th anniversary, depicting the rise of the Council with the city from swamps and sand dunes to one of the state's most active cities and the home of the world's largest steel mills, will be celebrated Sunday, July 23rd.

Coincident with the K. of C. celebration the city of Gary is boasting of its own 27th birthday this year. The Knights of Gary are proud of the fact that they are the oldest fraternal organization in Gary.

Leo P. Sullivan, Grand Knight of the Council, is acting in the capacity of general chairman for the elaborate celebration which will be heralded throughout the entire County of Lake.

Many prominent Catholic gentlemen throughout the entire country have been invited to participate in St. Thomas' Council's affair. Among the prominent civic and political leaders invited are such outstanding men as Ex-Governor Alfred E. Smith, Postmaster General James A. Farley, Michael J. Carmody, Supreme Grand Knight of the Knights of Columbus, and several others.

His Excellency, the Bishop of Fort Wayne, has been invited to take an active part in the celebration.

It was in 1908 that Charles H. Maloney called together the ninety-two charter members of the Council and formulated plans for what is now one of the most active groups in the city of Gary.

The first meeting was held in one of the several tents that spotted the sand dunes where Gary grew like a typical gold mining center. At that time Mr. Maloney, now deceased, was elected to the highest office, that of Grand Knight. He held that chair for the following two years and in 1911 was replaced by John Kirk, who also held the office for three years. John Brennen was elected in 1914 for the one year and was replaced in 1915 and 1916 by John D. Herr, who is the oldest living Grand Knight of the Council.

Those who followed him in order are: James T. Considine, 1916 and 1917; Harry E. Jordan, the following two years, and James T. Considine, 1921 and 1922.

James W. McLaughlin, one of the most active of all Grand Knights of the Gary Council, enjoyed a reign of six years, from 1923 to 1928, inclusive. It was during his terms in office that the million dollar Knights of Columbus

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1100 Enroll In Summer School

Washington, D. C.—Enrolling the largest number in its history, the Summer Session of The Catholic University of America at Washington, D. C., completed the registration of more than 1100 last Saturday.

Among these, the following are from Indiana:

Ferdinand, Convent of the Immaculate Conception: Mother M. Seraphine and Sr. M. Madeleine White; Notre Dame, Brothers Innocent Stacco and Foley, the Rev. Joseph A. Muckenthaler; Oldenburg, Srs. M. John Broderick and Gertrude M. Zieroff; St. Mary-of-the Woods, Srs. Margaret Angele O'Neill and Marie Agnes O'Neill.

Active in N. C. C. W.

Mrs. Frank H. Cooney, wife of the Governor of Montana and member of the executive board of the National Council of Catholic Women. Mrs. Cooney is a member of St. Anthony's Parish Council, Missoula, and has been actively affiliated with the N. C. C. W. since its inception in the Diocese of Helena. She is the mother of seven children.

Fort Wayne Girls Enter Community of the Poor Handmaids

Three Fort Wayne girls were among the 14 young women recently admitted as novices in the order of the Poor Handmaids of Christ at their motherhouse in Donaldson. Miss Helen Buescher, who will be known in religion as Sister M. Justin, is the daughter of Mr. and Mrs. Fred Buescher of the Hessen Cassel road and a member of St. Andrew's parish. She is the third daughter in the family to enter the community. Two of her sisters are now teachers.

Miss Catherine Hofer of St. Paul's parish will be known in religion as Sister M. Agatha. Miss Anna Carpino of St. Vincent's Villa, and member of St. Mary's parish, received the name of Sister M. Paschal. Sister M. Francine, formerly Miss Gertrude Genth of St. Paul's parish, made her first vows.

Many Greeted Father McAvoy

Marking the culmination of a long period of studies at Notre Dame University and Holy Cross College, Washington, D. C., the Rev. Bernard McAvoy, C.S.C., sang his first Solemn Mass at St. John's church, Tipton, Sunday morning, July 2nd.

Father McAvoy was assisted at the altar by his brother, Father Thomas McAvoy, C.S.C., as deacon, Father Clement Koors of Whiting as subdeacon and Father F. J. Bilstein as assisting priest. Mr. William Haggarty, C.S.C., of Notre Dame, was master of ceremonies.

Double Funeral

Funeral services for Mrs. Anna Miller, 78, and her son, Charles Miller, 38, who died a day apart, were held Tuesday morning at 9 o'clock at St. Peter's church, Fort Wayne. Saturday morning at 8 o'clock Charles Miller succumbed at St. Joseph's hospital where he had been admitted as a patient three weeks ago after an extended illness at his home, 525 East Creighton avenue. Charles Miller resided with his mother who suffered a paralytic stroke and succumbed to the shock of his death.

FIRST AND GREATEST OF COMMANDMENTS IS TREATED ON RADIO

'Love God and Love Thy Neighbor' Sums Up All Morality, Dr. Strohaver Says in 'Catholic Hour'

New York.—The "greatest and the first commandment" was treated over the "Catholic Hour" last Sunday night by the Rev. Dr. George F. Strohaver, S. J., in his address, which was broadcast over a network of the National Broadcasting Company, through Station WEAF, here.

The "Catholic Hour" is sponsored by the National Council of Catholic Men.

Dr. Strohaver declared that "all morality is summed up in these two commandments: Love God and love thy neighbor." He said that the law of the love of God is so necessary that God "could not give life to reasonable creatures without imposing it upon them." "While on the side of reasonable creatures," he added, "this commandment is so necessary, that without love of God it is quite impossible for us to be good and happy. In other words, this commandment exactly suits our intelligent and free nature. We possess intelligence only that we may know God; we possess a will only that we may love God; and we possess freedom only that we may voluntarily use our mind to know God and our heart to love God."

Love Blind Faculty

"But why has God imposed this law of love upon me?" he asked. "Because He is all perfection, all truth and all goodness. Love is a blind faculty, and follows whatever way reason leads it. No man ever yet loved a thing unless reason first stamped it as lovable and deserving of love. Beauty, truth and goodness are qualities that exercise a resistless force over our hearts. Beauty, truth and goodness are essentially worthy of love and wherever these qualities reside they need only become known, to take the heart captive. Beauty is the unique cause of love. Love has but one cause and that cause is beauty. Therefore, to ask what this commandment is founded upon is to ask why God is what He is, and why I am what I am. God is infinite beauty; and if we could only see Him as He is, we should be no longer free to love Him or hate

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Welsh Methodists Alarmed at Trend to Catholic Church

London.—Welsh Methodists are becoming greatly concerned at tendencies toward the Catholic Church which have manifested themselves in their strongholds.

It is reported that two students for the Methodist ministry have left Aberystwyth College, Wales, with a view to placing themselves under Catholic instruction.

At Bangor University many of the students are known to be attending the local Catholic Church, despite the fact that they were born and bred in a non-conformist atmosphere.

When the Welsh Presbyterians held their congress at Liverpool the attendance dropped to hundreds, although it used to run to thousands.

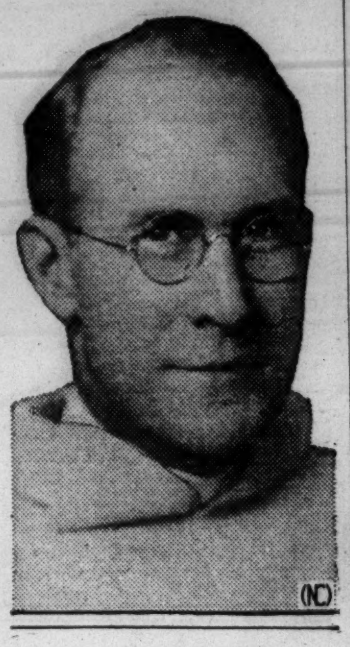
The bitterness with which the trend is viewed by staunch Methodists was shown when the Rev. W. T. Davies, lecturer at Aberystwyth College, addressing the congress, made reference to the new Liverpool Cathedral scheme and said he would rather see his son an atheist than a Catholic.

The CATHOLIC WORLD Through The CAMERA

FATHER'S DAY CELEBRATED

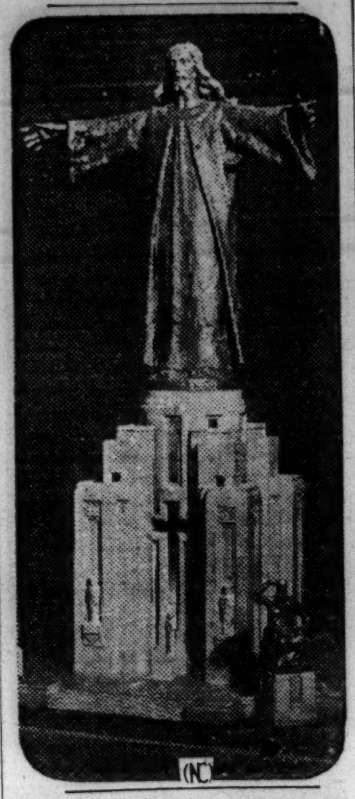
Scene photographed at the recent Father's Day celebration at the National Shrine of St. Joseph, Stirling, N. J. Peter Aloysius Stoll, age 12, representing St. Joseph's Boys' Club lays a wreath before the statue of St. Joseph, foster-father of Christ.

Vicar-Provincial



The Very Rev. Raphael M. Burke, O. P., prior and pastor of St. Dominic's Church, Washington, D. C., who has just been appointed Vicar-Provincial of St. Albert's Vicariate, which comprises the territory west of the Mississippi to the Rocky Mountains. Father Burke becomes the first head of the Vicariate which was established last January.

Heroic Statue



Model of the National Statue of Christ of North America which will be the first statue of its kind in the United States, according to Rev. John J. Preston, pastor of St. Cecilia's Church, Kearny, N. J., who is urging its erection.

Historian Honored

Miss Elizabeth S. Kite, archivist of the American Catholic Historical Association, Philadelphia, who was honored by Villanova College, Pa., at the institution's 90th commencement exercises. Miss Kite received the honorary degree of Doctor of Literature. She is a frequent contributor to historical journals and to the Catholic press.

GETTYSBURG HEROES REMEMBERED

The 70th anniversary of the battle of Gettysburg, July 2, 3 and 4, recalls the heroism of the famous "Irish Brigade" during the great battle. The above photograph, taken in the Wightman Memorial Art Gallery at the University of Notre Dame, shows the swords of Brig. Gen. Thomas F. Meagher, leader of the Irish Brigade; Brig. Gen. William S. Rosecrans, brother of Bishop Rosecrans, and Maj. Gen. James Shields, and the epaulettes of Gen. Shields.

STRANGE BUT TRUE
Catholic Facts But Little Known

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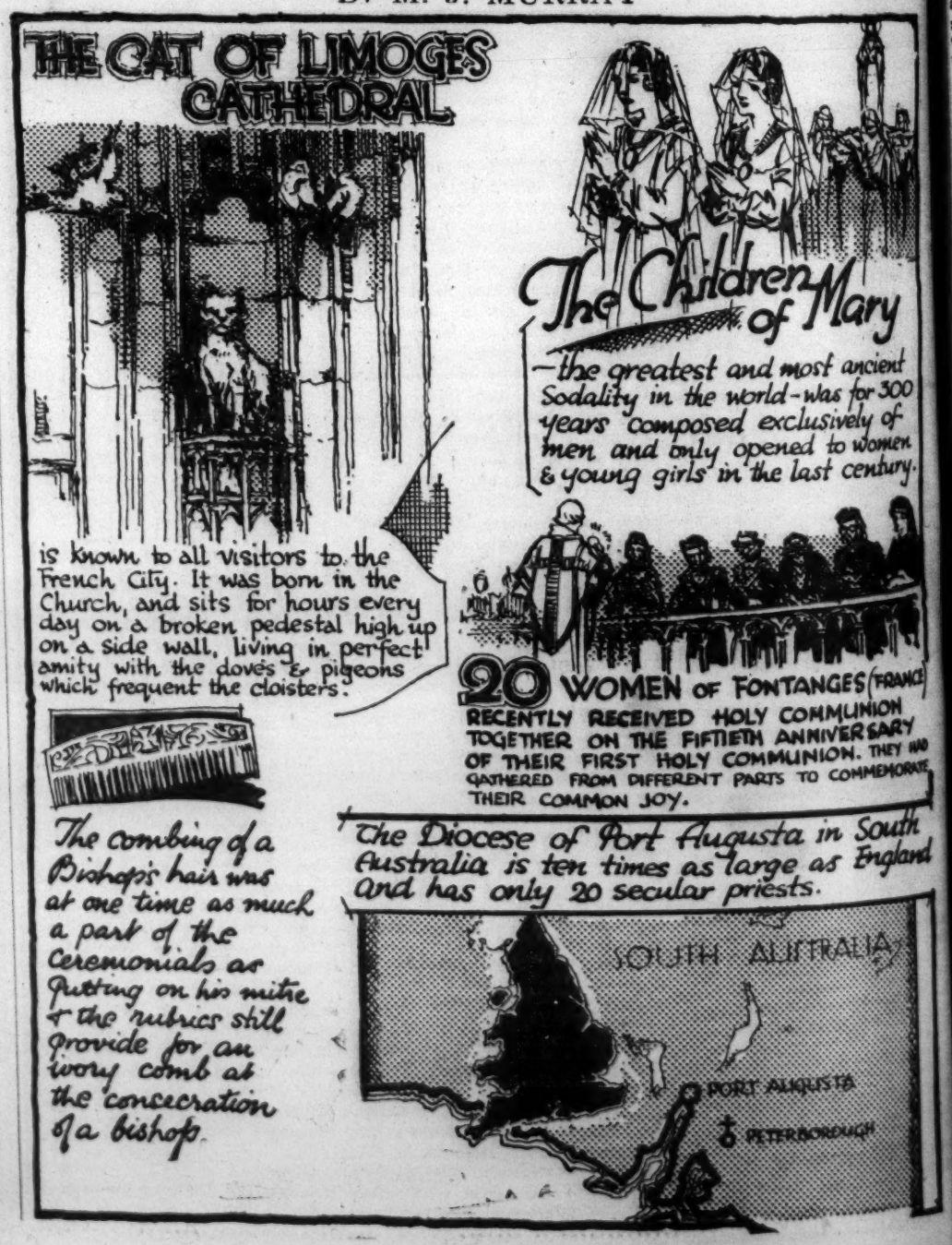
By M. J. MURRAY



Bishops' Statement on World Affairs

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MATTERS DEMANDING SERIOUS CONSIDERATION

O. S. V. Outlook

BY THE EDITOR

REFORMERS' INTOLERANCE

Dr. Clair Price, of London, writing on the failure of William the Silent to unify the "whole of the Netherlands" after a successful war against Spain says: "Calvinist intolerance of other faiths gradually alienated the south, and the prospect of unity failed." (NEW YORK TIMES, April 23, 1933).

THEIR UNFOUNDED CLAIMS

"For an infallible church there is a case. Also, there is a case for the right of private judgment. But there is no case for a man, who, denying infallibility in the church, insists on infallibility for himself. It was this infallibility that lived in and died with John Calvin. He was so great a system of life and death, of heaven and hell that, by a reductio ad absurdum, it proved that all such systems are impossible." Review of Harkness' JOHN CALVIN: THE MAN AND HIS ETHICS by P. W. Wilson.

LOUDER, JOSEPH

Senator Joseph Robinson of Arkansas, recently said: "A violation of religious freedom in any part of the world is a blow at the ideal all Americans have sought to perpetuate."

EVEN HERRIOT PRAISES

Edward Herriot, long the socialist mayor of Lyons, France, and later the Prime Minister of anti-clerical mold, made the following astounding statement while presiding at a mass meeting at Lyons in protest against the treatment accorded the Jews in Germany: "Respect for the rights of the Jews is one of the most assured traditions of the Catholic Church. We see a proof of this tradition in a decision of the Council of Toledo. It is also this tradition which a great Pope affirmed when, under the wall of beseiged Rome, he came in person to protest against the pillaging and sacking of the synagogues. It is even more especially the tradition of the French clergy."

LUTHER AND THE JEWS

The Catholic Hierarchy of Germany opposed Hitlerism, among other reasons, for its un-Christian attitude towards the Jews. Are we to believe, on the other hand, that German Protestants are with him in harmony with Luther's attitude of 400 years ago? He is charged with having written:

"The devil has entered into the Jews and holds them captive so that perforce they do his will. . . The devil plays with them to their eternal damnation" (Werke, Erl. ed., 32, p. 298; in Grisar, "Luther," tr. Lamond, Vol. iv, p. 26).

In the same work Luther wrote: "Verily a hopeless, wicked, venomous, and devilish thing is the existence of these Jews, who for fourteen hundred years have been, and still are, our pest, torment, and misfortune. In fine they are devils and nothing more, with no feeling of humanity for us heathen. This they learn from their Rabbis in those devils' aeries which are their schools." (Ibid.)

"They are a brood of vipers and the children of the devil, and are as kindly disposed to us as is the devil their father" (Ibid.).

"Whoever would like to cherish such adders and puny devils—who are the worst enemies of Christ and of us all—to befriend them and do them honour. . . to him I would commend these Jews. . ." (Ibid.).

THE VINCENTIANS GO MARCHING ON

Pagan Charity of Old

By J. J. LONG
Holy Angels Conference, Chicago, Ill.

WHILE charity existed to a more or less extent among the ancient non-Christian religions, it did not come anywhere near the Christian virtue as we know it. A modified form of alms-giving was known and practiced by the pagans of Greece and Rome, but it was thoroughly cold and business-like; thoughts of spirituality were entirely lacking, the whole idea back of it being utilitarian and political. Helping one's neighbor was not considered a virtue for virtue's sake, for the pagan heart could not conceive of such a thing. But like the practice of modern philanthropy it was considered strictly as good business.

The poor and lowly among Greeks and Romans excited no pity, but instead were treated with contempt. Poverty was nobody's business. Why should Roman patricians bother about such things when slaves were numerous and men were cheap, and Caesar's campaigns could be counted on to yield another batch of prisoners for the labor market.

It is true that wealthy Roman citizens made annual gifts of money to their needy followers, as it was likewise customary for the government to come to the aid of thousands of discharged soldiers; however, this was not charity, but a necessary evil. It had to be done.

Mohammedanism and Judaism also practiced a system of charity, based however on the good old-fashioned idea that charity not only should commence, but that it should stay at home. Likewise the followers of Islam all down the ages have never been accused of practicing charity towards their Christian neighbors. The history of Mohammedan nations is a history of blood and slavery, as has been witnessed even in modern times by the infant American Republic.

Jewish Charity

The Jews had a higher form of charity than any of the non-Christian religions, but while it commanded love of one's neighbor, by said neighbor was meant only those who were followers of Judasim. Jewish teaching did not command its adherents to love "mankind of every description," as we understand the term to mean in our catechism, but it meant a charity towards its own race exclusively. And it did not forbid driving a hard bargain with the stranger without the gates. In this, however, the Jews were by no means the exception.

Let us here note the opinion of a religious neutral, a non-Catholic and rationalist, as to the Christian practice of charity: "Christianity in stimulating the affections effected a complete revolution in this sphere, by regarding the poor as the special representatives of the Christian Founder, and thus making the love of man the principle of charity. A vast organization of charity became the bond of unity and the most distant sections of the Christian Church corresponded by the interchange of mercy" (Lecky, Hist. European Morals, II, 3rd Ed., 79, 80).

Christian Charity

With the advent of Christianity the basic idea of charity was a means of praising and glorifying God. Race distinction is wiped out, and in the sight of God all men look alike. "And as you would that men should do to you, do you also to them in like manner" (Luke VI, 31). Furthermore, the well-to-do Christian, during the age of persecution in Rome, accepted the doctrine in toto that ownership of wealth obligated him to come to the aid of his less fortunate breth-

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PIONEER PRIESTS LABORED HERE

Replica of old Fort Dearborn, site of the present City of Chicago, on exhibit at the Century of Progress exhibition. Inset (right) the Rev. Gabriel Richard who said Mass at the fort in 1821 and preached the first English sermon in what is now Chicago. Fr. Richard was Territorial Delegate to Congress, 1823-25, the only priest ever elected to serve in Congress. In 1809 he issued the first newspaper west of the Allegheny mountains. Inset (left) the Rev. Theodore Stephen Badin, first priest ordained within the limits of the thirteen original states, a pioneer missionary of Kentucky, who said Mass at Fort Dearborn in 1829 for the family of Major William Whistler, commander of the restored fort. Fr. Badin was ordained in 1793 by Bishop Carroll and is buried at Notre Dame University.

SAINT JUDE, THE HUMBLE SERVANT OF JESUS CHRIST

By J. H. SACHS

ONE of the least known of the twelve Apostles is St. Jude, brother of James the Lesser. He has remained obscure, not because his efforts were any less than his illustrious companions, but because he shared the name of the traitor, and was by his very nature so self-effacing, that he leaves very little for the historian to draw upon in relating the events of his life.

The only tangible legacy he has left us, of course excluding his heroic apostolic efforts in establishing and promulgating the infant Church, is his epistle, wherein he inveighs against the heresies and wicked practices of the Simonians, Molaites and Gnostics. From this epistle we can readily see that he was a man of benevolent and humble character, as in the very salutation, instead of employing the honorable and well deserved boast, as was the custom of St. Paul, who on every occasion made mention of his being an Apostle of Jesus Christ, just as some nobleman might demand a hearing in view of his princely station, St. Jude contended himself with the unassuming and loving title of "Jude, Servant of Jesus Christ." And so it was with his entire life, his master so entirely portrayed by him, as to make the servant completely overshadowed.

Unlike the Traitor

There is happiness in the thought that he who shared the same name as the traitor, should be so unlike him in character. While one was overpowered by greed to commit the world's worst offense, the other dedicated his life completely to the betrayed Master, trying to right the unspeakable injustice He was forced to bear. One cannot help but believe that the extraordinary graces made possible to those who call upon St. Jude are God's way of showing His gratitude to His staunch Apostle, for the reparation he made during his life. The great power of St. Jude has been noted especially during recent times, and might this not be accountable to the many instances when the Mas-

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The Catholic Church Will Win

WE must look upon the human body as the sanctuary of the soul, the temple of the Holy Ghost and a partner of the soul in the accomplishment of eternal salvation.

On the other hand, the adoration of the physical man and a distorted concept of life are worse than pagan. Such is the way of thinking that has been inculcated by the Catholic Church for more than nineteen hundred years of warfare against the sacrilegious profanation of human life by the nations to whom She has preached.

Her campaign of education has been successful. She has met the problem of cannibalism and has conquered it. She has warred against duelling and suppressed it. She has agitated against unjust warfare and has stemmed the tide of aggression. She has placed Herself against gladiatorial combats, like that in which 19,000 men fought to death at Lake Fucinus for the amusement of the Emperor, and She has suppressed them. She campaigned for the elimination of the abuse and the killing of slaves and She won. She waged ceaseless warfare against human sacrifice and She has abolished it. She has unpopularly set Herself against infanticide and abortion and She is certain to win out in the end.

She sets Her philosophy and Her teaching against the deluge of killings of this day and with your help She will stop them. I say that this must be done with your help, help that implies stern and relentless action as well as right thinking. Behold the action that is demanded!

—By the Rev. Ignatius Smith.

What Will Your City Property Be Worth?

DURING the past few years property values have decreased very much. But what will be the value of your city property in the year 1950, even if prosperous days are ahead?

Why do I ask this? Because the head of the Division of Vital Statistics under the Bureau of the Census, maintains that most cities in the United States are decreasing in size and will so continue; that the number of aged persons is increasing rapidly, while births are falling off at a tremendous rate.

Medical science has succeeded in prolonging life on the one hand, and people themselves have succeeded in reducing the number of new arrivals on the other. This condition will present many a problem for the sociologist in the near future. There is even now much talk about laws compelling the States to sustain people in their old age. But do you realize that the number of Americans over sixty-five years old increased thirty-four per cent between 1920 and 1930, and that since 1930 the percentage has grown?

Mr. Willard C. Smith, who is the head of the Government's Division of Vital Statistics, believes that this trend towards an older population presents to the statesmen and industrial leaders of the future a national economic problem of grave importance. He even believes that the agricultural output will have to be varied to meet the demands of a declining population on the one hand, and of aged consumers on the other.

Taxes Will Be Increased

During the same ten years in which the aged increased by thirty-four per cent the birth rate declined by twenty-five per cent. The number of tax payers will be fewer; the number to be supported by taxes much larger.

The gentleman whom we quote claims that ten years ago there were sufficient children in the large cities to maintain a stationary population, even without any additions from the outside, while today there is a deficit of about twenty-five per cent in the cities themselves, making it necessary that people in rural districts move to the cities. Yet we are advocating a "return to the farm movement." Mr. Smith maintains that in cities under 100,000 population there is a ten to fifteen per cent deficit in the number of births necessary to maintain a stationary population, that in some larger cities births no longer are more numerous than deaths.

With these figures before them (and about once a month we receive such startling statistics from many countries in Europe also) all people should be aroused to check the activities of birth control advocates.

The greatest problem of the future in Europe will not be how to prevent Germany or Italy from warring against France, but how to prevent the atheistic Russians from capturing everything. Russia's population, even by births alone, grows faster than all the rest of Europe combined. It is estimated that the population of Russia will increase by 30,000,000 during this single decade, while the population of England, only 40,000,000; of France, only 40,000,000; the 63,000,000 of Germany is like our own almost stationary.

Not merely for economic reasons, but for self-preservation there should be a determined offensive

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FORT WAYNE DISTRICT NEWS

CORRESPONDENT:
Miss Helen May Irwin
Care Journal-Gazette
Fort Wayne, Indiana

PASTOR, DEACON OF JUBILEE MASS, IN CLEVELAND, O.

The Rev. Cyril Mohr, C.PP.S., pastor of the Most Precious Blood church, Fort Wayne, left at noon Sunday for Cleveland, O., where he attended on Tuesday, July 4, the sacerdotal golden jubilee of the Rt. Rev. Msgr. Nicholas Pfeil, rector of St. Peter's church, to whom he was an assistant for nine years.

Msgr. Pheil was celebrant of the golden jubilee Solemn Mass of Thanksgiving at 10:00 a. m. Tuesday. Father Mohr was honored as deacon of the Mass. A grand-nephew of the jubilarian, the Rev. Leonard Pastert, O.F.M., a Franciscan of Cleveland, was subdeacon. The Rev. John Schaffeld, rector of St. Michael's church, Cleveland, gave the jubilee sermon.

Three Bishops, the Most Rev. Joseph B. Schrembs, D. D., and his Auxiliary, the Most Rev. James McFadden, D. D., of Cleveland; the Most Rev. Michael J. Gallagher, D. D., Bishop of Detroit, Mich., and more than 300 priests attended. The Very Rev. Msgr. Charles H. Thiele, rector of St. Peter's church, Fort Wayne; the Rev. F. J. Hasler, pastor of St. Joseph's church, Hessen Cassel, were among the guests. After the golden jubilee services a banquet was served at 1:00 p. m. at the Regnega dining pavilion on Lake Erie.

Prior to his departure for Cleveland Father Mohr conducted the celebration of the Feast of the Most Precious Blood, patronal feast of the parish. He was celebrant of the Solemn High Mass at 7:45 a. m., assisted by the Rev. John Wilson, C.PP.S., and the Rev. Joseph A. Green, C.PP.S., as subdeacon. The festal day sermon was given by the pastor. Owing to the feast an increased number of parishioners received Holy Communion.

1ST. ANNIVERSARY PICNIC ON SEPT. 17TH. AT ST. VINCENT'S VILLA

Sunday, September 17, is announced as the date of the first anniversary picnic and chicken dinner at St. Vincent's Villa, diocesan orphanage, Fort Wayne. It has been customary to hold similar affairs annually at the home, but the function this season marks the first year since the dedication of the new Villa. Knights of Columbus, Daughters of Isabella, St. Vincent's Orphan Guild and St. Vincent's Sewing circle will cooperate with the Poor Handmaids of Christ in conducting the outing.

A meeting for the organization of committees and promotion of arrangements will be held at the Villa in August.

HARTFORD CITY SUPPLIED BY THE REV. ALFRED JUNK

The Rev. Alfred J. Junk, Fort Wayne, newly ordained supplied as pastor over Sunday, July 3 at St. John's church, Hartford City. The appointment of the Rev. Harold Moran, former pastor of St. John's church, Goshen, was not effective till Thursday, July 6. Father Junk has since left for Hammond where he is apointed assistant to the Rev. Edward J. Mungovan, rector of All Saints' church. Father Junk is the son of Mr. and Mrs. Mathias Junk, 535 St. Martin Street.

OUTING AUGUST 20, ST. JOHN'S PARISH CATHEDRAL CITY

Addressed by the Rev. S. Joachim Ryder, pastor, a congregational meeting of St. John the Baptist church, Fort Wayne, was held Friday in the Community room of the school. Chairmen were named and preliminary plans promoted for the third annual chicken dinner and picnic, Sunday, August 20. A second meeting is scheduled for July 14, when chairmen elected will announce their workers.

Robert Freiburger, president of the Holy Name society is general chairman; John Mulligan, secretary; Clem Schneiders, treasurer. Mrs. Paul Zirkel, president of the Rosary society, is general chairman for the chicken dinner to be served from 11 a. m. to 2:00 p. m., in the community room of the school; and for the evening lunch, 5:00 to 7:00 o'clock. The various amusement and refreshment stands will be located on the parish grounds. Carl Wilhelm is chairman of committee on grounds; Lee Hindman, publicity chairman.

John Carmody was elected chairman of the ticket committee. The other chairmen announced are as follows: Lawrence Tholen, fortune booth; Dale Urbine, bingo; Donald Hile, candy and ice cream; Omer Mettler, soft drinks; Joseph Magers, rhum game; Mrs. Clem Hartman, parcel post; Miss Gertrude Schenher, fish pond. The picnic and meals served are open to public patronage and are a church benefit.

LIST SODALITY SOCIAL STAFF AFFAIR JULY 12

Committees have been formed and July 12 selected as the date of the ice cream social to be given under auspices of the Blessed Virgin sodality of St. John the Baptist church, Fort Wayne. Miss Gertrude Schenher, president, is general chairman; Miss Eleanor Rinehart, Mary Cook and Betty Kline are in charge of publicity. Miss Sarah Gordon, sodality treasurer, is named chairman of ticket committee. Miss Bernadette Murphy and Miss Isabel Buchanan, sodality secretary are in charge of the ice cream; Misses Stella Yaste and Madonna Magers, the cake.

Miss Marjorie Hindman, sodality vice president is chairman of the bingo stand assisted by Miss Mary Jane Tholen, Miss Bertille Loos, candy booth chairman, is assisted by Miss Charlotte Tholen. Miss Mary Nolan directs the pop sale. Miss Rose Wirtz is chairman for the sandwich stand, assisted by Miss Cecilia Orlo. The committee on grounds is formed by Miss Betty McGary, chairman; Miss Velma Keen and Miss Dolores Magers.

The ice cream social will be conducted on the parish grounds 4500 South Fairfield avenue. Special decoration will be provided and music furnished by an orchestra. The social is open to the public and is given for the benefit of the church.

OFFICERS NAMED FOR ST. ANDREW'S PARISH PICNIC

A general committee for the 24th annual picnic to be given August 13th under the auspices of the Rev. Henry A. Hoerstmann, pastor, and the congregation of St. Andrew's church, Fort Wayne, was named at the initial business meeting Wednesday night in the parish auditorium, church trustees and officers of parish societies attending the meeting at which Father Hoerstmann presided.

John Weber was chosen general chairman; Frank Fenker, vice-chairman; Clarence Carteaux, secretary; John Hoffman, treasurer.

At a meeting to be held the third week in July, committees will be formed for the conduct of the booths and concessions in the grove adjoining church and school. The Rosary Society committee for the chicken dinner and a supper to be served in the church auditorium will be organized. Several changes will be made in the concessions this season. Hamburger sandwiches and other foodstuffs will be served by the women in the auditorium.

WAINWRIGHT CAMP TO ACCEPT CAMPERS BY WEEK

On account of added facilities and accommodations, the Wainwright Band and Orchestra Camp will accept a limited number of boy and girl campers by the week, ages 8 to 18 years.

The camp, located at Oliver Beach, on Route 9, eight miles from Rome City, is an ideal vacation ground for boys and girls. Besides a wonderful band and orchestra, the camp offers boating, swimming, water sports, horseback riding, tennis, camp fire meetings.

Every Sunday afternoon, at three o'clock (D. S. T.) the band gives a concert with its seventy pieces, under the direction of Walter Shaffer, who for eight years was conductor of the famous Arthur Pryor's Band and also toured the world with Sousa as solo clarinetist. The concerts are absolutely free and the general public is invited. Holy Mass is offered up each morning in a chapel tent and in the big band shell on Sundays by Father Sheridan.

BROTHER AGATHO CHOSEN SECRETARY AT NATIONAL MEET

Brother Agatho, C.S.C., superior of Dujarie Institute, the Holy Cross Brothers' normal school at the University of Notre Dame, was elected secretary of the secondary school department of the National Catholic Educational Association, at the closing session of the convention, Thursday, in St. Paul, Minn.

Brother Agatho discussed a paper on "The Objective Values of Teachers' Marks" by the Rev. Leo Gainor, O. P., principal of the Fenwick high school, Chicago. Brother Majella, C.S.C., of the Cathedral high school, Indianapolis, discussed a paper on the "Teaching of Liturgy," by Sister Jean Marie of the Dominican Order, Grand Rapids, Mich. Brother Agatho has been active in the secondary school department for some time and was a member of the executive committee.

The Rev. Paul Foik, C.S.C., of St. Edward's University, Austin, Texas, the Rev. William Cunningham, C.S.C., of St. Thomas' College, St. Paul, Minn., were among the Holy Cross educators attending. The Very Rev. James A. Burns, C.S.C., Ph. D., Provincial of the Congregation of Holy Cross, is a vice-president general of the educational association.

CAPUCHIN AIDS AS CHAPLAIN, PASTOR IN FORT WAYNE

The Rev. P. M. Butler, chaplain of St. Joseph's hospital, Ft. Wayne, returned June 28th from a visit of several weeks in Trinidad, where he was formerly located. The Rev. Bernard Burke, O. M. Cap., of St. Felix's monastery, Huntington, who supplied him at the hospital is now supplying as pastor at St. Joseph's church, Fort Wayne. The Rev. Charles F. Girardot, pastor, a patient at the hospital for the past six weeks is gaining after serious injuries sustained in an auto crash. While there is encouraging improvement in Father Girardot's condition he will be unable to resume his duties for an extended period.

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BUREAU OF INFORMATION

In writing to this department please—

1. Sign your name and address. No names will be published, and all questions will be held strictly confidential.
2. Do not be disappointed if your question does not appear for several weeks. We have hundreds of questions, and answer them as far as possible in the order received.
3. Direct your questions to Bureau of Information, Our Sunday Visitor, Huntington, Ind.
4. Do not write questions on the same sheet with subscriptions, orders for pamphlets, etc.
5. We cannot enter into correspondence with our readers on questions submitted in this department, and no answers will be made by mail.

Is there anything published in the way of a refutation of the type of "prophecy" represented in the books of Philip Mauro? He is a Justice of the Supreme Court, and his books could be classed as "best sellers". They find wide acceptance among the Protestants of the not-too-modern variety. Such speculations on the books of Daniel and St. John's Apocalypse are preached very dogmatically in this vicinity, with the consequence that explanations of Catholic doctrines and practices are considered of no importance whatever. A word from you will be much appreciated.

OUR SUNDAY VISITOR publishes a pamphlet entitled, "Adventists and Russellites: Their Charges Refuted," which quite well covers the field usurped by the "prophecy interpreters" you mention. The price is 10 cents per copy, and 8 cents per copy if ordered in quantities of 5 or more to one address. In this pamphlet such charges, as that the Pope is "Anti-christ" and the "Beast" or that the Catholic Church is the apocalyptic "Babylon", are dealt with in a thorough-going manner.

Mr. Philip Mauro is not a Justice of the U. S. Supreme Court. He is merely a lawyer who has a license to practice before that Court, just as many other lawyers in the land. His writings cannot be said to have much weight in theological circles, although in former years he won some notoriety among the "Bible" type of Protestants because of his espousal of the premillenarian view of prophecy. In this posture he was not at all original, since Mr. Mauro was at that time connected with one of the branches of the "Plymouth Brethren" and as a follower of Mr. Darby (the founder of the sect) propagated the tenets of the "Plymouth Brethren" who advocate these same views.

As a member of the "Plymouth Brethren" sect, Mr. Mauro wrote and published such works as "The Number of the Beast," "Man's Day," "Life in the Word," etc. The first of these (published by the Fleming H. Revell Co., of Chicago and New York) excited considerable curiosity and interest in Protestant circles. In at least one case, its reference to the Encyclical Letter of Pope Pius X., **Pascendi Gregis**, helped a certain convert to take his first step toward the Catholic Church; for, he procured a copy of the mentioned Encyclical against Modernism, digested it, and then read other Catholic books.

In "The Number of Man," Mr. Mauro expressed the belief that the Anti-christ to come would be a person, and he argued the case rather convincingly. But, since he left the "Plymouth Brethren," or was expelled from their communion (reports differ on the point), this writer has adopted the traditional Protestant view, first urged by the Waldenses and Martin Luther, that the Pope is the Anti-christ of Prophecy and that the "second beast" of the 13th chapter of the Apocalypse is the papacy. In his more recently issued book, "The Patmos Visions," published by Hamilton Bros., of Boston, which is a commentary on the Apocalypse, Mr. Mauro refers apologetically to his "former view of this question" and falls in line with the "traditional view" of Luther. He endorses a book entitled, "The Present Anti-christ," by Fred J. Peters, and published by Hamilton Bros., in the following language:

"I heartily commend this book. It convincingly shows that 'Anti-christ' is a 'present' and a dreadful reality. But more than that it exposes the evil character and the real source of that 'futuristic' system of interpreting prophecy, which has mysteriously arisen and has spread widely among us within recent years. That system, according to Mr. Peters, was the clever invention of the Jesuits. Its design was to screen Rome and the papacy from that searchlight of prophetic truth which the great Reformers had turned upon them. Their cunning device, however, failed of its purpose until first it was taken up by Mr. J. N. Darby and made the creed of his followers, and later was popularized as an attractive novelty by the 'Scofield' Bible, and by certain periodicals that specialize in 'Dispensational truth' (so called). Thus the benefits of the Reformation have for the present generation been largely nullified, its light is extinguished, and Rome is allowed to pursue her dread designs behind the screen of this false system of prophetic interpretation."

It is sufficient to say that Mr. Peter's book is adorned with a picture of Pope Pius XI. as its frontispiece, and the author throughout the work tries to "prove" by Scripture and "history" that the Pope is the "Beast". Besides giving us the interesting information that the ultra-Protestant Mr. Darby, founder of the "Plymouth Brethren", was "a Jesuit in disguise," Mr. Mauro's statement reveals that he harbors a grudge against his former co-religionists. His experiences with them may well account for his change of view, and we can appeal against Philip drunk to Philip sober. Whether "Philip was sober or drunk" when he wrote "The Number of Man" is immaterial; but there is nothing to show that Mr. Mauro, as the author of "Patmos Visions" and other recent works, is more reliable than he was then.

Readers Speak to Readers

St. Louis, Mo.

Editor Our Sunday Visitor,
Huntington, Ind.

Right Rev. Bishop:

St. Margaret's Conference, St. Vincent de Paul's Society, wishes to offer its congratulations to you on the recent rounding out of twenty-one years of service in editing and printing the best Catholic paper the world has ever produced. In the words of one of Washington Irving's lovable characters, "May you live long and prosper."

Incidentally, we wish to add a page to your success. On the 1st of May, 1913, John B. Dempsey presented a copy of OUR SUNDAY VISITOR to our conference. He had received it the previous week at St. Leo's church door, where they were giving them away. We ordered a hundred copies, 25 each week, and started the ball rolling. In the twenty years we have purchased 815,900 Visitors at a cost of $7,427.51 and have sold them for $43,925.76. Gross cost deducted leaves a net profit of $36,498.25. Besides, we have given 200,000 copies away to rural parishes and institutions. The sale of Visitors for 1932 in all the parishes of St. Louis was $42,970.56, out of which our share was $2,367.92 net profit for 1932. So, you see, you have helped us very materially in becoming one of the best Conferences in St. Louis. This may seem like Ego but pardon it.

Sincerely yours,
P. E. BETZ, Treasurer.

Dearborn, Michigan

My dear Madam:

I recently met with a very agreeable surprise; an unlooked for very enjoyable hour, namely, the one spent reading "Catholic Woman's Interests".

From time to time I have whiled away a few minutes reading letters of a somewhat like nature in local newspapers, but always found myself heartily disgusted.

There is of course no comparison, but I have always felt that it would mean much if the seekers of advice received real helpful assistance instead of the trash offered.

The friendly tone of your replies, as well as the kindness and firmness expressed, inspires and I am sure that the honesty of purpose cannot be mistaken.

All your references to faith are clear, frank and not of the sobby kind. An appeal that can be readily accepted.

I am a man and I suppose we men do not very often express ourselves on these subjects.

The foregoing is meant as a hearty approval of your "chats" and I may add that I feel certain you will do an immense amount of good.

Very sincerely,
"C".

Lincoln, Neb.

Gentlemen:

I notice in a recent number of OUR SUNDAY VISITOR that you wish opinions on Miss McGill's page, with a view to arriving at the conclusion as to whether or not you will continue to print her page.

Her letters are excellent and wonderful reading, almost an education, and I hope you will not decide to drop that portion of the paper.

I always enjoy reading OUR SUNDAY VISITOR. It has a distinction all its own and is very instructive.

Sincerely yours,
BERTHA ENGLEBRITSON.

P. O. Box 662,
St. Thomas, V. I.,
April 8, 1933.

The Editor,
OUR SUNDAY VISITOR,
Huntington, Indiana.

May I take this opportunity to express my appreciation of The VISITOR and to comment on its usefulness to Catholics, particularly those here in the Virgin Islands?

In short I think it is the most perfect thing that has reached the Catholic home.

With my best wishes, I am,
Sincerely,
LEON A. MAWSON.

Sheboygan, Wis.

Rev. J. A. O'Brien, Ph.D.

Dear Rev. Father:

Please accept my congratulations on your splendid article in OUR SUNDAY VISITOR.

You surely are doing very much good for the honor and glory of God. May God bless you for your noble wrk.

I love your way in addressing the non-Catholics, etc. "Separated friends," "Dear non-Catholics," etc. You are bringing many to Christ with these kind words.

Yours truly,
AUGUST ZOHLEN.

Alameda, Calif.

Rev. and Dear Father:

Six months or so ago our parish pastor, Rev. B. Praught, favorably recommended OUR SUNDAY VISITOR to his parishioners. For the sake of curiosity I bought a copy immediately after Mass. Little did I realize that O. S. V. would create and add another personal asset—that of better understanding concerning technicalities of the faith. It also exemplifies the fearlessness which is applied in defending the doctrine against the pagan world.

Your paper presents with surety facts that should be planted into the minds of every faithful Catholic, so that we, the soldiers of God, might be better armed in the defense and interpretation of His doctrine when we are amongst those who hear Him not.

Yours in Christ Jesus,
EDWARD PICETTI.

CLOSE TO THY HEART

Sweet Saviour, see Thy child
Now kneeling at Thy side;
Sweet Saviour, hear Thy child
Pleading with humbled pride.

Sweet Saviour, turn Thine eyes
Consoling, sweet and kind;
Upon Thy sinful child
So wilful and so blind.

Sweet Saviour, hold me close
To Thy Dear tender Heart;
Tears of sorrow and joy
From my hot eyelids start.

Sweet Saviour, let me stay
Close in Thy sweet embrace;
Where I may see the pain
That lines Thy lovely Face.

Sweet Saviour, keep me safe,
Never from Thee to part;
Consume me in the fire
Of Thy Sweet Sacred Heart.

Catherine M. O'Brien.

Catechism of Christian Doctrine

By Rev. C. M. WINTERS, Lansing, Mich.

What is holy chrism?

Holy Chrism is a mixture of olive oil and balm consecrated by the Bishop on Holy Thursday.

What does the Bishop say?

In anointing the person the Bishop says: "I sign thee with the sign of the cross, and I confirm thee with the chrism of salvation, in the Name of the Father and of the Son and of the Holy Ghost."

Why does the Bishop give a slight blow on the cheek?

The Bishop gives the person he confirms a slight blow on the cheek to remind him that like a true soldier he must be ready to suffer anything, even death, for the sake of Christ.

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TRUTHFUL LETTERS

I get wonderful letters from my loyal helpers. These letters give me more joy than anything that comes to my desk. I have literally thousands of them in my office from people who have profited by my plans. Some of them from widows who support their families with my money-making idea. Others are from elderly men who could not find employment elsewhere. Many are from mechanics, farmers, housewives, office and factory workers. They tell me how much they like the business—how glad they are to work for me—how much money they make.

HERE'S A LETTER

This is just a part of a letter I got from Mrs. Ruth Davis, a loyal Missouri woman, who says, "I would rather work for you than eat when I am hungry, for you give me such an easy chance to make good. When I started with your company, I was taking medicine daily, but the healthful outdoor work took the medicine away and filled my heart with laughter. Now I am a perfect picture of health. God bless your company! May it help others as it has helped me!"

I NEED YOUR HELP

Now I need more help—men as well as women. I am ready to employ more people at once. There may be an opening right in your locality. If so, count yourself one of the fortunate. I will start you without capital. I furnish everything—show you what to do—help you make good. You can probably make $25 or $30 a week right at the start—more as you progress. Many are making $40 to $50 a week. Even in spare time workers are making $3 to $5 a day.

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There is no waiting—no delay. You can start right away and have the money you need coming in at once. I urge you to get the facts now. Find out what I can do for you. It costs you nothing to find out. If you refuse my outstretched helping hand, you may regret it all your life. If you live in the United States, just put your name and address on the coupon and mail it to me today, or send a penny post card.

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Albert Mills, President.
1070 Monmouth Ave., Cincinnati, O.
I need money and want profitable work. Tell me about your "Golden Rule" plan of making up to $45 a week.
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There must be some people in your neighborhood who are in need of an income that you can put me in touch with. I want these worthy people to have first chance. They don't need experience or capital. The work is light and the pay very good. All I ask is an opportunity to lay all the facts before them and they can be the judge if the pay is satisfactory.

OUR SUNDAY VISITOR
Issued Weekly at Huntington, Indiana

MOST REV. JOHN FRANCIS NOLL, D. D., LL. D., Editor
Associate Editors:
Rev. F. J. McAuliffe and F. A. Fink.
Rev. Aquinas Knoff, Diocesan Editor.
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Rome, Italy, January 16, 1924.

Dearly Beloved Son: Health and Apostolic Benediction! The Holy Father, Pius XI, is aware of the happy fruits, which your weekly periodical, Our Sunday Visitor, has borne during these many years, not only by explaining the truth in a dignified manner, but also by refuting error with rare judgment.

The common Father, in token of heavenly gifts, and as a mark of special benevolence, imparts with his whole heart, the Apostolic Benediction both to yourself and to all those who read or assist Our Sunday Visitor.

✠ P. CARD. GASPARRI.

EDUCATIONAL ARTICLES

The following editorial is the first of a number of editorials and articles which OUR SUNDAY VISITOR will publish during the summer months. It is our intention to keep our readers well posted on all subjects pertaining to education, and in keeping with this intention we shall publish an article on some phase of education each week.

Next Sunday's issue of this paper is our annual educational number, and in accordance with the policy of this paper several educational articles will be included in that issue. There are but few subjects which are of more importance than education, and we feel that our readers are not only willing but anxious to have us devote considerable space to this subject.

"ONE IS YOUR MASTER, CHRIST"
(Matt. XXIII, 10)

That there are no dependable masters in this world is a lesson which every observant person must have learned during the past three years. Masters of capitalism have not prevented industry from collapsing; masters in statecraft have not prevented orderly governments from collapsing; masters in the educational field have not prevented our system of education from failing completely.

Not long ago fifteen of our country's leading educators met at Rollins College to discuss ways and means of improving the educational system, but they were unable to propose anything except a few theories, whose practical application seemed to them impossible. They were agreed that the schools of America fail absolutely to prepare students to meet the responsibilities and dangers of life. They were agreed that more effort should be made to discipline the wills, to cultivate the hearts of pupils, but did not see how this could be done when there was no religious background and no sufficiently well-defined religious convictions in the student body.

Educators are face to face today with an appalling condition of crime among youths. According to statistics issued by the United States Government, more than forty per cent of all criminals during the year 1932 were youths under twenty-five years of age, youths who, for the most part, had been in the public schools twelve years, or until they were about eighteen or twenty years of age. All District Attorneys of New York were interviewed on this subject, and their contention is that youthful criminals increased more than fifty per cent in that city during the one year of 1932, and that most of the criminals were under twenty. In other words, multitudes of young people begin to follow a life of crime almost immediately after their graduation. Surely one would not be charged with prejudice against the public schools who would infer from these statistics that the public school system of America, despite the huge cost of its operations, fails utterly in preparing students for the life that is ahead of them.

In selecting a school for the higher education of their children parents should not hesitate, even if there were no Church laws binding them, to send their boy or girl to a Catholic institution if at all possible. A youth, into whose education the religious element never entered, who, therefore, must lack definite religious convictions, and who must be equally susceptible to loose standards of morals, cannot be expected to be religious in any sense. Let your boy or girl be mixed up with hundreds of such students, and the baneful effect must be evident.

If the Catholic high school or college or university offers your boy or girl a course in secular subjects equal to the best offered by non-Catholic institutions, and if at the same time the Catholic school continues the work of character building in accordance with the teachings of Christ, the Master, then surely there is no excuse to hesitate which school it should be. Christ is still the Master in every Catholic school today; His teachings are taught with the same clarity that they were taught by Him to the Apostles; His moral code is still defended as it was defended by His Apostles, the first graduates of His school.

AROUND THE WORLD

Brief Selections of Important Catholic News

LAUDS MISSIONERS

In the course of a debate in the Italian Chamber on the foreign affairs item in the budget, Deputy Matire spoke on the work of the Italian missionaries and the necessity for coming to the aid, morally and materially, of these pioneers of the faith.

The orator declared that Italian missionary priests constitute 14 per cent of the world figure, Brothers 15 per cent and Sisters 25 per cent and that this figure tends to increase constantly. He added that these missionaries have distinguished themselves in their calling and that they operate in regions of special interest to Italy; notably, the Near East, South America and Africa.

Signor Martire spoke of the universal character of the Catholic Church but added, "Our missionaries have always been able to conciliate their qualities as Catholics and Italians. Church and Fascist State are not today on the highways of civilization and, for that reason, we may well consider the missionary as an Italian who carries in his heart the ineffaceable 'stigmata' of his Italianism."

In concluding, the Deputy spoke of the work of Catholic missionaries in the Far East, especially in China, and what they have suffered in the conflict with Bolshevism, that same Bolshevism which would destroy, if it could, European civilization. This fact alone, he declared, made the missionary worthy of the commendation and support of his country.

NUN WINS PRIZE

Sister Mary Emmanuel Collins, of the College of Saint Teresa, Winona, Minnesota, who received her Bachelor of Arts degree at the College of Saint Teresa in 1924, has been awarded the Willis Tew prize in English at Yale University at New Haven, Connecticut, this year.

The Willis Tew prizes established in 1929 by the late Willis Tew of the class of 1866, Yale College, consist of books to be chosen from a selected list, and awarded to the ranking scholars among the first year students in three departments of the graduate school, English, Philosophy, and French.

FAMILY STUDY GROWS

Whereas only four or five years ago there were but three or four isolated instances of Catholic colleges offering courses dealing with Christian marriage and the family today there are no less than 30, the Rev. Dr. Edgar A. Schmiedeler, Director of the Family Life Section, Department of Social Action, National Catholic Welfare Conference, declared recently.

Serious evils, Dr. Schmiedeler said, are "gnawing at the vitals of Christian family life and nothing but a vast and determined crusade in its behalf will bring it fully into its own again."

"A particularly promising development is the reestablishment of the Association of the Holy Family in this country. This Association, founded by Pope Leo XIII and urged upon Catholics of all countries, emphasizes the religious basis of family life, the particular lack of which is undoubtedly the chief weakness of the modern home.

"A suitable literature on Christian marriage and the family and on parent education is rapidly developing. Such a literature in the English language was very scanty before the issuance of the Encyclical of Pope Pius XI on Christian Marriage."

EDUCATION CRITICIZED

Present indications are that sexual education will not become a part of the school curricula in Mexico. As a result of the plebiscite conducted by the Union of Fathers of Families, the radio program it is sponsoring, and the dissemination of literature, handbills and cards informing the people of the dangers inherent in such teaching, people of all ranks of society have shown opposition to the project and even his political companions are criticizing severely this latest brain-child of Narciso Bassols, Federal Secretary of Public Education.

In preparing for its plebiscite, conducted through the columns of El Universal and La Palabra, the National Union of Fathers of Families distributed ballots and coupons, or small circulars, containing concise statements on the evils of sexual education, jeopardizing the morals of 50,000 boys and girls, and quoting from the American educator, Stanley Hall, Dr. Grassmann of Munich, and others.

More than 6,000 condemnations of the sexual education plan have been received at the editorial offices of the two journals; beside, several hundred have been sent directly to the headquarters of the Union.

THE CATHOLIC PRESS

Speaking directly of journalistic work, His Holiness, Pope Pius XI, had the following to say to a group of Catholic journalists who only recently completed a pilgrimage to Rome:

"Considering the press only in itself, one cannot but call attention to the power of this great instrument handled with such confidence, mastery and ability. Some have said that journalists are the 'speaking trumpet' of public opinion, others that they are instead the 'fabricators.' Both definitions appear true: and they clearly state not only all the power of journalists but also all their formidable responsibility. If all this be true for the press in general, how much more true is it for the Catholic press!

"The Catholic journalists know that the work done by them is as vast as that of the Catholic Church herself, that is, as vast as the whole world. Their activity is carried out in an order of ideas so much higher inasmuch as they are no longer only the speaking trumpets or the co-efficients of public opinion, but the bearers—and this is their fundamental reason of being and of operating—of the very treasures of Christian life, in all its relations with the individual, domestic, social and public life. The Catholic journalists are, in this way the precious speaking trumpets of the Church, of her Hierarchy and of her teachings."

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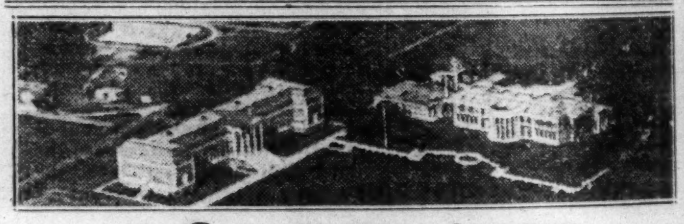

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FORT WAYNE NEWS

EW YORK SISTERS OF CHARITY MAKE VISIT IN FT. WAYNE

Sister Anna Marite, Sister Loy-a, Sister Amilda and Sister Ver-ica, members of the order of the Sisters of Charity, New York city, rrived in Fort Wayne Saturday fternoon and remained until Mon-ay afternoon at St. Catherine's cademy, guests of the Sisters of Providence. They are pursuing ad-anced courses at the summer chool session at the University of Notre Dame. Sister Anna Marita, niece of the Rt. Rev. Msgr. Joseph F. Delaney, rector of St. Patrick's hurch, Fort Wayne, came to visit er uncle. Msgr. Delaney is leav-ng next week for New York city o visit his brother.

OBSEQUIES OF MISS SCHNELKER FROM ST. MARY'S, FORT WAYNE

Miss Elizabeth A. Schnelker, 73, died at 4:30 o'clock Friday morn-ng at her home, 737 East Wayne street after an illness of six years. Deceased was a well known mem-bers of St. Mary's church, St. Rose's sodality and Sacred Heart League. She was engaged as a mil-liner for many years prior to re-tirement. Survivors include an aunt, Mrs. Teresa Merz and 20 cousins. The funeral was held Monday morning at 9 o'clock from St. Mary's church, the Rev. George A. Hasser, rector, officiating.

THREE PROVIDENNCE SISTERS IN FORT WAYNE, HOME CITY

Sister Clare Marie, Sister Stella and Sister Marie Bernadette, of the Sisters of Providence, from St. Mary-of-the-Woods, Terra Haute, have arrived at St. Augustine's academy, Fort Wayne, and will spend some time here prior to the return of the staff after August 15. They are all former residents of Fort Wayne and have relatives in the city. Sister Clare Marie is a sister of the superior of St. Au-gustine's, Sister Mary Stanislaus.

Sister Rose Cecile, of St. Mary's, the motherhouse, is expected at St. Catherine's academy, early this month to stay till mid-August.

MRS. ANNA JOHNSON, CATHEDRAL PARISH MEMBER, SUCCUMBS

Mrs. Anna Johnson, 73, died at 10:55 o'clock Thursday night at St. Joseph's hospital, Fort Wayne, af-ter a five week's illness. Mrs. Johnson resided at 1011 Cochrane street. She was a native of Ire-land and came to Fort Wayne when a child. She was a member of the Cathedral of the Immaculate Con-ception, and Rosary society. Sur-viving are three daughters, Miss Emma Johnson, Washington, D. C.; Mrs. Catherine Cornwell and Mrs. Lillian Hines, Fort Wayne; one son, Oscar Johnson, Fort Wayne; three sisters, Mrs. William Rohrer, Mrs. William Miller, Mrs. Luke Floord, Fort Wayne; one brother, Martin Hawley, Fort Wayne. The funeral was held at 9 a. m. Monday from the Cathedral, the Rev. Thomas M. Conroy, rector, officiat-ing.

JOINS ORDER OF GOOD SHEPHERD

Clare Bruder commenced her no-vitiate at the Convent of the Good Shepherd, Carthage, Ohio, on June 9, 1933. She is the daughter of Mr. and Mrs. Victor Bruder, 117 E. Keith St.

Clare belonged to the Sodality of the B. V. M., St. Patrick's par-ish of this city, until last Septem-ber at which time she became a postulant of the above named order. Henceforth she will be known as Sister Mary of the Bl. Euphrasia Pelletier, being named in honor of the Blessed Euphrasia, Foundress of the Good Shepherd Order, and who was beatified on April 30 last.

PICNIC AT ARCOLA SCHEDULED TO BE GIVEN JULY 25

Sponsored by the Rev. Paul A. Welch and the congregation of St. Patrick's church, Arcola, the an-nual picnic and chicken dinner is scheduled Sunday, July 25. Mrs. Alphonse Minich, Mrs. William Maley, Mrs. James Corbat, Miss Luella Thomas form the general committee. A congregational meet-ing will be held shortly to further arrangements. Father Welch is a native of Fort Wayne and former assistant at St. Patrick's church. A large group from this city reg-ularly patronizes the dinner and picnic which are for the benefit of the church. The outing will be held on the parish grounds. All stands and concessions, as also the long dining tables will be tent-topped protecting patrons from the sun. Therre will be a wide variety this season in the amusements pro-vided, adults and children having ample opportunity to patronize them.

HUNTINGTON

PROFESSOR CONDUCTS COURSE AT VICTORY-NOLL

The Rev. Bernard G. Loehrer, of Detroit, is conducting a course in apologetics for the Missionary Catechists at their Motherhouse here. For the past six years Father Loeher has been professor of religion and of languages at Sacred Heart Seminary. His course will supplement the regular instruc-tions the Catechists are given throughout the year. Two years ago Father Loeher conducted a sim-ilar course for the Missionary Cate-chists at Victory-Mount, Las Vegas, New Mexico.

Mrs. Hammer—So Phoebe has gone back to live with her hus-band?

Mrs. Slammer—Yes, she couldn't bear to hear of him having such a good time.

The customs officer eyed the bottle suspiciously.

"It's only ammonia," stammered the returning passenger.

"Oh, is it!" said the customs officer, taking a long swallow. It was.

MUNCIE

CORRESPONDENT:
Miss Kathleen Meehan
410 S. Madison St.,
Muncie, Indiana

OFFICIATES AT RECEPTION AND PROFESSION

On Sunday morning, July 2nd, the Feast of the Visitation, the Spiritual Retreat, which had been so splendidly conducted by the Rev. Basil Gummermann, O. M. Cap., St. Bonaventure's Monastery, De-troit, Mich., came to a fitting close with the impressive ceremonies of Religious Reception and Profes-sion.

Three young ladies, responding to the plea of the Sacred Heart, to leave all and follow Him, were in-vested in the Holy Habit and were given the names by which they will be known in religion. Miss Ger-trude Tebbe, Sister M. Doloretta; Miss Florence Merchen, Sister M. Florine; Miss Gertrude Ripberger, Sister Mary Rosella. These young ladies are all of Tipton, and they have been attending St. Joseph's Academy for several years.

Seven young Sisters made Tem-porary Vows for one year. Sister Rita Maria, Sister Ann Rose, Sis-ter M. Dolorosa, Sister M. Elea-nore, Sister M. Pauline, Sister M. Aloyse and Sister M. Beatrice.

The following Sisters made their Final Vows: Sister M. Laurentia, Sister M. Barbara, Sister M. Aqui-nas, Sister M. Richarda, Sister M. Ambrosia, Sister M. Assumpta, Sister M. de Lourdes.

The Most Rev. Bishop officiated at the Reception and Profession ceremonies, was the celebrant of the Mass, and delivered a very im-pressive sermon on serving the Master through love. The Bishop was assisted by the Rt. Rev. Msgr. Biegel of Elwood, Spiritual Direc-tor of the Sisters. Others priests in the sanctuary were: Father Yenn, Chaplain at the Academy; Father Basil Gummermann of De-troit; Father Mattingly of Paris, Ill.; and Father Koors of Whiting, Ind. Benediction of the Blessed Sacrament was given by Father McCarthy of Marion.

The out-of-town guests were: Mr. and Mrs. William Schwind and Miss Clara Schwind of South Bend; Mr. and Mrs. Thomas Butler and son, Percy, of Dublin, Ireland; Mr. and Mrs. Van de Walle and their daughters, Catherine and Marcella, of South Bend; and Master Paul Bailey of Marion.

The altars were artistically dec-orated with St. Joseph's lilies for the beautiful feast, and special music was rendered by the Sisters' choir.

WEEKLY CALENDAR OF THE FEAST DAYS

Sunday, July 9.—St. Ephraim, deacon, was known as the light and glory of the Syrian Church. He entered the religious life but his humility led him to refuse the dignity of the priesthood. He was noted as a preacher and teacher and his hymns so won the hearts of the people that he is known to this day in the Syriac liturgy as the "Harp of the Holy Ghost." He died at Edessa in 378.

Monday, July 10.—The Seven Brothers and St. Felicitas, their Mother, because of their refusal to sacrifice to the pagan gods, were subjected to torture and finally put to death during the reign of the Emperor Antoninus.

Tuesday, July 11.—St. James, Bishop, was a native of Nisibis in Mesopotamia. He chose the high-est mountain for his abode, shel-tering himself in a cave in the winter and the rest of the year living in the woods continually ex-posed to the open air. Many sought him to ask for his prayers and spiritual advice. When Sapor II, King of Persia, besieged Nis-ibis his army was routed by a vast multitude of gnats in response to the prayers of the Saint. St. James died in 350.

Wednesday, July 12.—St. John Gaulbert was born at Florence in 999 and for a time pursued the profession of arms. After becom-ing reconciled with a relative with whom he had carried on a feud, he abandoned the world and enter-ed the religious life. He establish-ed the monastery St. Salvi and died in 1073.

Thursday, July 13.—St. Eugen-ius, Bishop of Carthage, refused to obey the order of King Huneric that he exclude the Vandals, some of whom were Catholics, from the Church. This led to a persecution of the Catholics. Eugenius was banished but was recalled by Hun-eric's successor. Later he was again banished and died in exile in 505.

Friday, July 14.—St. Bonaven-ture, known as the "Seraphic Doc-tor," when asked by St. Thomas Aquinas whence he drew his great learning, replied by pointing to the crucifix. He was the advisor of St. Louis and the director of St. Isabella, the King's sister. Pope Gregory X appointed him Card-inal Bishop of Albano. He died during the Council of Lyons, after his eloquence had won the Greeks to the Catholic Union.

Saturday, July 15.—St. Henry Emperor, moved by a vision, pre-pared for death at the end of six years. When that period had elapsed, Henry, then Duke of Bav-aria, was elected Emporer. He de-voted the resources of his empire to the honor of God and the service of the Church. In 1022 Henry lay on his bed of death. He gave to her parents his wife, St. Cune-gunda, "a virgin still, as a virgin he had received her from Christ."

Work Starts Soon on Fr. Coughlin's $1,000,000 Shrine

Detroit—Construction will soon begin on the Shrine of the Little Flower, at Royal Oak, Mich., the Rev. Charles E. Coughlin, pastor and noted radio speaker, announced recently.

The shrine will be a cruciform structure surmounted by a flat dome, octagonal in shape and roof-ed with stainless steel. It will be connected with the Crucifixion Tower, erected several years ago, and the low structure at the rear of the tower will serve as an en-trance to the shrine. There will be an altar in the center of the shrine. The church is to seat 2,556 persons.

In announcing that construction work soon would start, Father Coughlin said: "In keeping with the recovery program of President Roosevelt, we are planning to pay all craftsmen wages higher than the scale of the American Federa-tion of Labor, and we will estab-lish a minimum wage of 50 cents an hour for common labor. A to-tal of 82½ cents of every dollar expended will go for labor.

"We feel that by raising wages, we are taking our means of help-ing the Administration's effort to bring back prosperity, an effort so successful that we are already on the upward swing, due to the mar-velous leadership of Franklin D. Roosevelt.

"In no instance will the minimum rate be less than the stipulated rates established and approved by the Government on recent Federal construction programs in this vi-cinity."

The new structure will replace the little wooden shrine erected in 1926 by the Most Rev. Michael J. Gallagher, Bishop of Detroit. When completed it will have cost $1,000,-000.

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Reach these 15,000 women through your advertisements in this official diocesan paper which is received by mail on Friday. You'll find your advertising to these Catholic women a profitable investment during 1933.

Our Sunday Visitor Huntington, Ind.

HAMMOND

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PRIEST WITNESS TO AN UNUSUAL ELECTRICAL PRANK DURING STORM

Nearly three days after its occurence, Father Grunenberg, director of music at the Catholic Central High School, became aware that he had been the surprised witness of a very unusual prank caused by lightning. During a terrific storm, that on Friday, July 1st, at about four o'clock in the afternoon terminated the most equatorial torrid wave recorded in the June chronicle of the state weather bureau, the priest stood in the doorway of the gym, facing the west.

At the moment the thermometer registered upward of a 100 degrees Fahrenheit; the humidity of the air was excessive and stifling; clouds electrically laden swept along a ceiling so low that they seemed almost reachable with a good-sized fishpole. As they moved along they seemed to be emitting semi-audible sounds, as if emery or some other substance were grating on parchment paper.

Presently torrential rains, formed an almost solid sheet of water spilling from above with the suddenness of a cloudburst. Immediately there followed a noticeable drop in the temperature. All the while purple ribbons of light which rent the mists of impenetrable blackness took on the appearance of gigantic laces of gold, holding and binding together the dark canopy above. Despite the incessant flashes caused by the neutralization of the opposite electrical charges, there was no sound of thunder in evidence, except perhaps for the ominous hissing already referred to.

Momentarily there occurred a lull even in these semi- audible reverberations as of hissing of seathing water. Then a flash of mysterious red, shading down into a beautiful crimson like a huge gossamer strand floating luminously in mid-air, with three of its portions alighting and touching the ground. The gigantic ribbon of light seemed to hover in the shape of a triangle. Where contact was formed with the earth appeared to be the vertices of this rudely-shaped triangular figure. At each of the vertices an intensive accumulation of electrical heat seemed to form a mass of fire resembling a ball.

The first ball appeared to leap from the stack surmounting the main building down to a blind mullion surmounting the parapet on the south side of this structure. This building stands to the northwest, or to the right of the present observer. On the rebound the ball of fire alighted to earth, near the west wall of the gymnasium, and about fifty feet to the left side or south of the observer. In an instant the fiery globe bounded once more into the air and finally struck an iron post on the tennis court of the school ground some two hundred feet further to the southwest of the spot which had last been touched.

The inconceivable swiftness with which the entire phenomenon had made its apparition naturally astonished and stunned the ordinarily sedate professor of music. Most remarkable about the feature was the lurid streamer of light that seemed to hold the concentrations of fire momentarily as by some mystic bond.

No material damage, except the cracking of a massive stone in the mullion and the loosening of some mortar resulted from the freak apparition. The raging of the elements did not cease with the electrical display, but continued intermittantly throughout the region, causing elsewhere more considerable damage.

Janitors of the school, who are preparing the buildings for the fall term, which will open on the Tuesday after Labor Day, will repair the damaged portions of the stack and parapet. Authorities at the school feel that the inflow of boys and girls during the coming semester will tax the capacity for space to the limit.

Summer Mass Schedule

Central Standard Time unless otherwise stated.

Albion (above Post Office) 2nd, 4th Sundays, 10:00 D. S. T.

Angola, Ind., St. Anthony's Church, June, 8 and 10 (D.S.T.); July and August, 7, 9, 11 (D.S.T.).

Auburn, Ind., Immaculate Conception Church, Masses, 8, 10, D.S.T.

Bremen (Lake-of-the-Woods) St. Dominick's Church, 7.

Columbia City, St. Paul's, 7:15, 9:15 throughout lake season.

Cedar Lake, Lake County, Holy Name Church, 7, 8, 9, 10 a. m.

Delphi, St. Joseph's Church, Highways 39, 25. Masses, 7:30, 9:30.

Elkhart, St. Vincent's, 6, 7:30, 9, 10, D.S.T.

Hamlet, Holy Cross Church, 9.

Kendalville, every Sunday, 7:30 and 10:00 D. S. T.

Knox (Bass Lake) St. Thomas' Church, 6:30, 8 and 10.

Kouts, St. Mary's, 7:30 every 1st, 3rd, 5th Sunday of month; 9:00 every 2nd, 4th Sunday of month.

Ligonier, (Martin St.), 1st, 3rd 5th Sundays, 10:00 D. S. T.

Monterey, Lake Maxintuckee, 7:30.

New Haven, Ind., St. John Baptist Church, U. S. Road 24, Masses 7:00 and 9:00.

Nix Settlement, St. Catherine's, (Road 9) 8:00.

North Judson, SS. Cyril and Methodius Church (Road 10) Bass Lake, Masses: 7:00, 9:00.

Rensselaer, Ind., St. Augustine's Church, 6 and 8.

Reynolds, St. Joseph's Church, Lakes Freeman and Shafer, Highways 24 and 43, 7:00 and 9:00.

Roanoke, St. Joseph's (Road 24) 8.

Rochester, Lake Manitou, 9:30.

South Bend, St. Patrick's Church until the first of October: Sunday, 6:00, 7:30, 9:30, 10:30, 11:30—all Low Masses. Holy Days: 5:30, 6:30, 7:30, 9:00, 12:10. The Mass at 9:00 o'clock is a High Mass.

Valparaiso, St. Paul's, 8 and 9:30 D. S. T.

Wainwright Camp, eight miles from Rome City, on Route 9, Sunday, June 25th at 9 o'clock, D. S .T., and every Sunday thereafter for eight weeks.

Walkerton (Koontz Lake) St. Patrick's Church, 9.

Waterloo (Summit), St. Michael's, (U. S. Road 27, 5 miles north of Waterloo), 7:30, 9:30.

Wheatfield, Sorrowful Mother, 9:00, every 1st, 3rd, 5th Sunday of month; 7:30, every 2nd, 4th Sunday of Month.

Winamac, St. Peter's, 6:00 & 9:00.

CALUMET REGION

Whiting.—Mrs. Helen Kocan has been elected president of the Ladies' Catholic Slovak Union of America, largest women's Slovak order in the world. Although Mrs. Kocan will conduct the affairs of the organization from its main office in Cleveland, Ohio, she will retain her residence at 1823 La Porte St., here.

Last year at the national convention, Mrs. Kocan received the largest number of ballots cast for vice-president.

Whiting.—In spite of a violent electrical storm, more than 200 gathered in Phil Schmid's recently, to celebrate the 20th anniversary of the Whiting council, Knights of Columbus. Among the speakers were Congressman W. T. Schulte, Mayor T. S. Boyle and Timothy Galvin of Hammond.

Entertainment and dancing were included in the program.

Hammond. — Catholic organizations played a prominent part in this city's Golden Jubilee celebration. Catholic priests urged public attendance at the various celebrations and Catholic organizations participated in many events.

The famous Boys' Band, founded by the Rev. John Lach of Immaculate Conception church, Whiting, was the only school band aside from those of Hammond to participate in the parade.

A float, illustrating the drama of the operating room entered by St. Margaret's hospital was one of the high lights of the procession. Nurses and doctors in white with surgical masks grouped around a lax figure on an operating table portrayed the tenseness of a typical hospital scene.

Mt. Mercy sanitarium also had a decorated auto in the parade and the Catholic Order of Foresters, in full uniform was one of the most colorful units in the Fraternal day celebration.

Whiting.—The grounds of Immaculate Conception church will be the scene of much gayety today as the first outdoor carnival of Immaculate Conception church gets under way. Games and amusements of all kinds have been installed and a band concert by the famous Boys' Band of the parish will be held at six p. m.

The band also played an important part in Whiting's annual Fourth of July celebration.

East Chicago.—Five of eight former pupils of Sister M. Adelricka, sister superior of Assumption B. V. M. school here to enter convents, visited their former teacher this week. Two of them, Sister M. Clementina and Sister M. Rapheline were recently invested at St. Joseph's convent, Milwaukee as members of the School Sisters of St. Francis. Sister Clementina is the former Bernadine Hajduch and Sister Rapheline was Pauline Miskovich. The three other girls are candidates for investiture next year. They are Anna Velligan, Anna Macko and Sophia Milhalko.

Eight former pupils of Sister Aldericka have entered the convent during the past six years.

FORT WAYNE DISTRICT NEWS

CATHEDRAL CENTER OF THE NOLL-NIEZER WEDDING CEREMONY

Fort Wayne society witnessed its most interesting wedding of the season, when at 11:00 o'clock Wednesday morning, June 28, at the Cathedral of the Immaculate Conception, Miss Rosemary Lau Niezer, daughter of Charles Mahlon Niezer, became the bride of William Frederick Noll, son of Mr. and Mrs. William H. Noll. The Rev. Thomas M. Conroy, rector, officiated at the marriage and was celebrant of the Nuptial Mass. It is of interest that the bride's maternal great-grandfather, Thomas Lau, designed and built the Cathedral in which the wedding took place and that all members of his family since that time have been wed therein.

Beautiful vocal selections with organ and violin accompaniment were given before and during the Mass; also special numbers by Roch E. Magnan, organist. The wedding march from "Lohengrin" announced the entrance of the bridal party. Mr. Niezer gave his daughter in marriage.

Mrs. William B. F. Hall, sister of the bride, was matron of honor; Miss Elizabeth Noll, sister of the bridegroom, bridesmaid. John Noll attended his brother as best man and Louis Niezer, only brother of the bride, was head usher. Golden vases filled with Easter lilies and gypsophilia adorned the main and side altars. On either side of the white satin-covered prie dieu where the bride and groom knelt stood a handsome golden candleabrum holding tall candles, the antique candleabrum having been brought from Cuba by the bridegroom's mother for the occasion. Boxed miniature woodwardia trees and wicker standards filled with lilies adorned the sanctuary.

Floor candleabra was placed at each side of the main aisle at the approach to the sanctuary wicker floor standards eight feet in height and filled with large bouquets of lilies and gypsophilia and garlanded with southern smilax stood at intervals the full length of the main aisle, used by the bridal party where immediately before the entrance of the bride and her attendants the ushers stretched wide ribbons of white satin. The choir loft was effectively draped with southern smilax.

Members of the two immediate families with the bridal party were guests at the wedding breakfast, which following the ceremony, was served at the home of the bride's father on Westover Road. Mr. Noll and his bride left during the early afternoon for New York where they sailed on the Lafayette for a honeymoon in Europe, to spend a week in Paris and one week in Biarritz. Upon their return they will be at home with Mr. Niezer and with the Nolls until their own new home on West Taylor Road is completed early in January.

The prominence of both the Noll and Niezer families made the wedding one of outstanding importance. Mrs. Noll attended Marmount school at Tarrytown, N. Y., St. Mary's College at Notre Dame and Georgian Court at Lakewood, N. J., and has had the further advantage of a year abroad in travel and study. Mr. Noll attended the University of Michigan and Columbia University.

THOMPSON-FURGE WEDDING AT ST. MARY'S JULY 25TH

Mr. and Mrs. Joseph C. Furge, of 806 Madison St., Fort Wayne, announce the engagement and approaching marriage of their daughter, Colette Barbara, to Neil Jerome Thompson, son of William W. Thompson, of 1530 Sherman St., Fort Wayne. The ceremony will take place Tuesday, July 25, at 9:00 a. m., at St. Mary's church. The Rev. George A. Hasser, rector, will officiate at the marriage and will celebrate the Solemn Nuptial High Mass. The Rev. Cyril Mohr, C.PP.S., pastor of the Most Precious Blood church, where the bridegroom is organist, will be deacon, and the Rev. Alfred Reinig of St. Mary's, subdeacon.

The bride will be attended by her sister, Miss Elfrieda Furge of Rome, N. Y., as maid of honor, by the Misses Eileen Thompson, Leona Klaren and Geraldine Alter as bridesmaids, and by three small flower girls, Kathleen and Patricia Ann Furge and Jean Lapp, nieces respectively of the bride and bridegroom, as flower girls. C. Herbert Zinn will attend as best man. Kenneth E. Thompson, brother of the bridegroom, and Hubert Furge, brother of the bride, will usher. Eldon Lapp, a nephew of the bridegroom, and Robert Furge, brother of the bride, will serve as acolytes. With Prof. Louis W. Peil, St. Mary's organist, at the console, the Most Precious Blood choir will sing.

Miss Furge is a graduate of St. Mary's school and a member of St. Mary's Alumnae Association. Mr. Thompson is a graduate of Central Catholic high school, a member of the C. C. H. S. Alumnae Association. He is employed by the City Light & Power Co. Mrs. Kenneth E. Thompson, 1630 Kelly Drive, recently entertained at a kitchen shower honoring the bride-elect. Miss Furge spent the past week the guest of friends at Lake James.

WOMEN'S C. O. F. COURT, FT. WAYNE, MEETS JULY 11

A meeting of the members of Antoinetta court, No. 870, Women's Catholic Order of Foresters, Fort Wayne, will be held at 8:15 p. m., Tuesday, July 11, at the home of the chief ranger, Mrs. Amelia F. Lauer, 812 Cooms street. After the July business session and audit of books, a social hour will be enjoyed, prizes awarded for high score in card games and refreshments served.

MISS LANDSTOFFER DIES; LAST RITES HELD AT YODER

Miss Adeline Mary Landstoffer, 21, died at 7:40 o'clock Wednesday morning at the home of her father, John Landstoffer, on the Hamilton road in Pleasant township. She had been in ill health for the past four months. Deceased was a member of St. Aloysius' church and the Blessed Virgin Sodality. Her father survives. The funeral was held Saturday morning from St. Aloysius' church, the Rev. John Oberholz, pastor, officiating.

"He has a Traveling Scholarship."

"You don't say so?"

"Yes, he changes his landlady every week."

Notable Meet To Mark K. C. Jubilee In Gary

Continued from page 1

hotel, one of Gary's most beautiful structures, was erected.

Mr. McLaughlin acted as the first manager of the building which was dedicated on May 15, 1927. At that time the most prominent men in the K. of C. order were present to offer their eulogies to the St. Thomas' Council for their work in erecting the building.

There have been three Grand Knights since Mr. McLaughlin was replaced by James E. Burke, who held the office for the year 1929 and 1930. George M. Kingel was the Grand Knight in 1931 and 1932, while Leo P. Sullivan was elected to reign in 1933 and 1934.

The committee chairmen as named by Grand Knight Sullivan include the following members of the Council:

Church arrangements, the Rev. H. J. Conway, chaplain; speakers and guests, Past Grand Knight G. M. Kingel; arrangements, John A. Durkott, chancellor; entertainment, Marcellus Nestor; tickets, Charles I. Smith, former Deputy Grand Knight; registration, John Scott, recorder; decorations, Jerry Smith, warden, and John M. Curley and Robert Sheehan; publicity, Maury G. Fadell, advocate.

Among those who will be present is the first chaplain of the Council who is now pastor of Gary's largest church, the Rev. Thomas Jansen, who has seen Gary grow from the time the first shovel was put to work to dig the foundations for the gigantic steel mills.

He: "But do you think I could deceive my own little wife?"

She: "No, I know you couldn't; but you are silly enough to try."

BOOKS

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Here is a selection of books that we have often offered our readers—now offered at bargain prices. Make your selection now as the quantity is limited.

God, Christ and Church	$2.00
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Short History of the Catholic Church	85c
The Prophet's Life	60c
The Patch Which Led a Protestant Lawyer to the Church	85c
The New Testament (black leather)	50c
Up In Ardmuirland (a novel)	85c

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CORRESPONDENCE AND BOOK NOTES

and carry on the work for awhile. Give them a seasoned taste of your hard labor and of the cuts and darbs they administered. The discipline will be good for their souls.

Dear Sadie:

Your mother is not fair to the youth in you. She is correct in her desire to have you properly chaperoned. Also she should know where you go, the company you are in, and the kind of amusement you seek. But she should not only desire for you to have a happy girlhood, but in so far as it is within her means and her capacity, she should see that you enjoy the gaieties to which the young are entitled.

You write your mother is a good woman and that you love her, but that she is "fat and forty" and has forgotten how she thought when she was twenty. In our up-and-doing age, forty is not old for a woman. She should be in her prime and be capable of her most constructive work from the mental and heart standpoints. It is true, physically she has not the endurance of twenty. But she has the experiences of life, to form her judgment, the heartaches and defeats to temper her responses to joy and sorrow, and the mental development to give her keen analysis.

But I'll admit there is a warp some place, otherwise she would not be so hide-bound with you in your normal ambitions. Try to get your Father to iron her out, so to speak. You intimate that he sees straight and is assisting you all he can; also that he is a good, practical Catholic, and helps you "to choose your boy friends." You are blessed there, for a steady father, with a good intelligence, is a capable judge of the kind of men his daughter should associate with. Try not to chafe too much. Your Dad will see that you have your share of joy.

Dear Missouri:

Our heart aches for you in your financial distress. It pains more because of your spiritual sorrows.

Even though you have four children to support, you should not submit to the indignities you have related. May God comfort you.

Take this matter up with your pastor, relate everything to him as you have done in your letter to us. It may be that the Catholic Welfare Society in your community can relieve the very distressing situation in which you find yourself.

In any event, it is important that you dismiss the roomer about whom you write. Do not postpone this action.

Do not give up to discouragement. A civilized society will not permit you and your children to starve; and the moral food and spiritual strength that you require are yours for the seeking. All you have to do is to go to Confession and then approach the Holy Table.

We will be glad to have you write us again, and whenever it will relieve the high tension under which you are now laboring. Your emotions require a safe outlet. Guard your good name and do not talk to your neighbors.

Greetings to "Very Worried":

The four items you related to us in your recent letter should be told to your Confessor. Speak frankly, as you have to us. After you have relieved your mind, follow the priest's advice, and then you will have peace of conscience.

We could have answered you more satisfactorily by private correspondence, but you failed to reveal your address.

Dear Troubled:
(South Dakota)

You are scrupulous. This nervous condition is cheating you of numerous graces. "Light and Peace" is being reviewed by us today, so we recommend that you read what we have to say concerning this book, and if it is possible for you to do so, it would be well for you to obtain a copy. It would be a great spiritual help to you.

State to your Confessor the things you have written in your letter, and he will help you out of your difficulties. It is alarming that you receive the Sacraments but once a year, simply because you are overcome with fear that you will make a bad confession. You do our Lord a great injustice. He never planned things so hard, and the Sacrament of Penance, particularly, was instituted out of mercy.

Dear Anna:
(Iowa)

If you have no greater worry than the one revealed, earth should prove a lovely foretaste of heaven.

The nuns are not so self-indulgent as women in the world. hence they do not feel nearly so distressed about their heavy habits as you do. If they seriously disturbed their physical well-being the superiors would arrange for a change in the rule governing their outward garb. Therefore, it is our earnest suggestion that you no longer worry over the discomforts induced by their apparel, and devote your energies to more practical ends. For instance, to the relief of the sick, to the comfort of the sorrowful, and to helping the poor, if you have any means to spare.

Dear Hopeful "X":

It would be well to return his ring, since he has discontinued his attentions, and has given you ample reasons to conclude that he does not desire to marry you. However, if he were more honorable, he would have stated the case, and not simply stopped coming, without an explanation. That is not considerate treatment. It shouldn't be very hard for you to forget him. Surely, you realize he would not make you happy, even if you could inveigle him into marrying you, since he is averse to your companionship.

Why not mail his ring to him, under registration, with a request for a return receipt? In this way, you will know he received the article. Also write him a brief note and request the return of the ring you gave him, since you are annoyed because he has not surrendered it.

You are young and some day you may learn to care for someone who will return your affections and make you very happy. If you do not, it is quite possible to be happy by living virtuously in the single life, and there are many ways in which you may become a useful member to society.

Dear A. L. V.:

Answering your several questions in order:

No, not all the days of the week are fast-days in Ember Week, but simply Wednesday, Friday and Saturday of that week.

If you have gone to Confession on Saturday afternoon or evening, and desire to attend a party or go to a picture show or enjoy other amusement, you may do so, and still receive Holy Communion the next morning, **providing**, the amusements above enumerated are wholesome and clean, and not the source of sin to you. There are many daily communicants. If it were not permissible to seek entertainment the evening before receiving our Lord in Holy Communion, the daily communicants would never have opportunity to enjoy simple pleasures and participate in the innocent social life of their communities.

The lenten season is over at NOON on Holy Saturday, hence, if you are so disposed, I presume you could eat a full meal at 12:01. But that indicates a "close" spirit and a very keen watching of the clock. Can't you acquire a larger spirit of generosity and a more ardent devotion?

Also, though the Lenten season is over at noon on Holy Saturday, don't you think it would be better spiritual taste to refrain from parties and the like until Easter has truly come, instead of rushing into social affairs on Saturday afternoon? You understand Easter Morning is the time when we rejoice with the Risen Lord and truly enjoy the rewards of the Lenten sacrifices.

You may brush your teeth before receiving Holy Communion, but the tooth paste should be eliminated. Why not use the paste the night before just before retiring? Be careful not to swallow any water, and then be unafraid to wash your teeth. In fact, it is a cleanly act to brush the teeth, hence a respectful gesture before receiving our Lord.

As to smoking before receiving Holy Communion. It is our understanding that a very nervous person is permitted to smoke before receiving, if he is careful not to swallow any of the tobacco or its juices. After all, smoke does not constitute food nor drink. However, unless there is some special reason for this indulgence, do you not honestly believe it proper to refrain from smoking until after receiving? It would be our suggestion not to judge your neighbor in this regard. Smoking may have become such a habit that such do it almost unconsciously. At any rate, it is their concern, not yours.

[Please enclose stamps where a private reply is indicated, because of the nature of the inquiry.]

Between Two Covers

LIGHT AND PEACE by R. P. Quadrupani, Barnabite. (Translated from the French by I. M.O'R.). B. Herder, St. Louis, Mo. 85c postpaid.

Because a number of pious people indicate by their correspondence that they are constitutionally rigorous, hence fearful beyond the tonic point that is good for the soul, i. e., the median state of wholesome fear which is "the beginning of wisdom," we are suggesting LIGHT AND PEACE for their guidance. The volume in our bookcase bears publication date of 1907 and indicates it was the fifth American edition. But the original Italian was written by the saintly Barnabite, Padre Quadrupani, in 1795, under title of **Instruction for Pious Souls** and there have been over thirty editions in that language.

The translator advises that the author had formed his own spirituality on the model presented by the life and teaching of St. Francis de Sales, and that his book reflects the wisdom, prudence and sweetness of that "gentleman Saint." As an indication of its popularity through the years, we might well comment that it has enjoyed numerous editions in both the French and the German translations. The edition we have carries an introduction by the late Most Reverend P. J. Ryan, Bishop of Philadelphia, who died in 1911.

To the pious soul whose life is made miserable by futile scruples and whose spirituality is robbed of potency because of multitudinous misapprehensions, we recommend the reading of this book. But it should be more than read. **It should be assimilated.**

AS THE EARTH TURNS, by Gladys Hasty Carroll. Macmillan Co., New York. $2.65 Postpaid.

Whenever we find a story that truly reveals the lives of people who wrest their living from the soil, we feel that we have taken hold of a novel that is worth reading through. "As The Earth Turns" is such a book.

We were particularly impressed with the characterizations of the author. She defines authentically. Her characters talk precisely as men and women, in like positions, do in life. The natural conversations, without long descriptions interspersed, make the book easy reading for a hot summer day. The Polack nieghbors of the Shaws give an interesting view of an industrious foreign element's reception by well-established American stock. Had it not been for the straight thinking and fearless expression of Jen Shaw, the new arrivals would have led a very submerged existence. And yet Stan Janowski proved to be "the salt of the earth", and so full of true savor that he eventually won the most influential single woman of the community.

One feels very near New England while reading "As The Earth Turns", and any woman should be stronger after spending a winter, spring, summer, fall, and another winter with Jen Shaw. The four seasons, plus a new winter up to Christmas Eve, comprise the period of the story.—In this book one encounters normal families—plenty of babies, many growing children, love, marriages, deaths, sorrows and joys. Taken as a whole, contentment predominates. But is this not a characteristic of all true tillers of the soil?

WHO'S THIS? By Frank P. Foster, II. The Century Co., New York. $1.10 postpaid.

Turn on your electric fan—or fans, for just now we would like one to the four directions of us—and then assemble your friends for a guessing party. As your brains "hit the ball" you will forget the temperature and your evening will be more pleasant than if you spent it conversing about the heat.

The notables, or pseudo-famous, are chosen from the ages. One meets musicians, poets, authors, philosophers, statesmen, scientists, patriots, churchmen, prizefighters, astrologists, and what not. Some of them we think not very great. But then we hope we have a Catholic mind.

The instructions for scoring are contained in the Introduction. The Answers are in the back of the book. In other words, we have a sandwich-book. How—Questions—Who. There are 151 questions, with biographical sketch, and of course, a similar number of answers.

A neat little book to hold—Bound in blue, trimmed in red, with white pages, it is quite patriotic in setup.

O Queen of heaven and earth! Thou art the gate of mercy ever open, never closed. The universe must perish before he who invokes thee from his heart is refused assistance.—Bl. Henry Suso.

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CATHOLIC WOMAN'S INTERESTS

CONDUCTED BY MARY E. McGILL

The Milk of the Heart

We are quite convinced if we had a growing family of little boys and girls there is one quality that we would stress more than most any other. It is the thing that makes life happy. Without it, the child grows in a fretful atmosphere. One often hears a whining, complaining child, and it is not the crossness that comes from a sick body, but the irritability of a spoiled disposition.

Receiving as we do the confidence of a multitude of earnest souls, we are often impressed with the words of a wife who tells of her hardships, anxieties, sufferings and perplexities, but winds up with a sentence that contains the human source of her strength to carry on and her power to keep sweet and willing. The summation runs like this: "But I have the kindest husband in the world." If any of you men read this, we hope you will get the point: kindness is the milk of the heart; it is the nourishment that makes your wives strong; it is the seasoning of an otherwise hard existence.

And mothers, there is also a suggestion for you: Teach your little boys to be considerate of you and kind and gentle with their little sisters. Tell them to shield their sisters and all little girls from physical hurt and heart pain. Warn them to protect the souls of little girls that they may grow up sweet and pure, like the maiden Mary, who was later the Mother of God. If you will inculcate chivalry and respect in your boys, they will make good men and kind husbands.

Pushing Your Child

Parents are often ambitious for their children beyond the strength of their talents. It is a serious mistake to crowd your child, and an injustice to try to make little James train for the work of a Steinmetz when he should engage in the activities of an ordinary mechanic. Likewise, it is unfair to Katie to demand that she compete with your neighbor's Julia, who has a natural aptitude for the sciences, when your daughter's capacity does not exceed the ability to become a good cook. After all, much of the welfare of the home rests on domestic science, so you have no cause to feel ashamed that Katie's mind runs to measuring cups and spoons rather than to the laboratory of the skilled chemist.

In the novel which we are reviewing this week, "As the Earth Turns," we encountered the following, which coincides with our often-expressed thoughts on the subject under discussion:

"My sisters think," said Olly evenly, "that you would like to hear something about the difference that scientists find in very young children, not the simple differences in height and weight, but the differences in intelligence, character, disposition and special gifts. It is a mistake to believe that any child can be made as ambitious as any other child, or as honorable, or so brilliant. Parents are given certain materials, and their part must be to make of these materials the most and best that can be made of them; you cannot do more, you must not do less."

Human Evaluations

The summer is a favorable time to take inventory of your children's ideals and standards. You have your boys and girls with you all their waking hours, not being able to shift your responsibility to the shoulders of our Catholic Sisterhood during the months of July and August.

Because of long hours of freedom, your children play before you in an unguarded manner. Their playmates are also much untrammeled in their actions. What an excellent time and favorable opportunity to analyze their drift!

Are your little girls finished in snobbery? Please do not feel offended because of the abrupt question. Many little girls are. We hope your little girl is the exception.

Is your little girl learning the Christian art of being friendly with everyone who is worthy of her consideration? Or does she retreat if the neighbor girl is not well frocked and bears certain marks of not enjoying many of the lovely material things life offers? Has she, perhaps at the age of ten, learned the discriminating manner of the snob—of the ill-mannered—of the clique-running maiden? That is to say, does she exchange looks with another whom she likes when a little girl of questionable attraction or social status appears on the scene? Does she raise her shoulders a wee bit? Is there a lurking smile? Does she talk on the side? And are the remarks obviously concerning the slighted one?

All the above sounds like "Preparations for Confession." To say the least, that long paragraph is a considerable questionnaire. But we are relating the clique trend. Rescue your child, if she is being caught in this social undertow. DO IT NOW.

Catholic Participation

We are heartily in accord with the following sentiments found tucked in among other worthwhile thoughts and suggestions offered in the National Council of Catholic Women's (July) monthly message to affiliated organizations:

"In the shaping of the larger social policies of our country, we Catholics may not hold ourselves aloof. However unworthy, we are the trustees of the social teachings of Jesus Christ, and we are faithful to that test only in proportion as we give of our energy and substance in seeing that His teachings are put into practice.

"The task calls for trained, intelligent leadership. Numbers are necessary but leaders are more necessary—leaders grounded in Christian justice and charity and second to none in experience and scholarship."

Because Catholics have not been in the majority in our country, also due to the fact that many of our Catholic people have not been heavily endowed with the goods of time, hence restricted in opportunities for higher education, too often even our able Catholic men and our mentally-trained women have not taken the prominent positions they should have in state and national endeavors for public betterment and the promotion of the social and moral welfare of all of our people, irrespective of religious affiliations. Now that more of our men are entering high positions of trust and responsibility and a larger number of our young women are preparing themselves for social service in its varied fields, we are comforted by the good results achieved and in process of accomplishment.

Co-operation for the General Good

Like the N. C. C. W. we believe in co-operative activities for the general good of society, but with care not to sacrifice Catholic philosophy and Catholic charity. Because our trained Catholic men and women bring to economic and sociologic problems both the philosophy of Christ and His charity, their influence is most beneficent in all public works of mercy and efforts towards human rehabilitations, while their recommendations for the promotion of social justice are both practicable and kind.

Not All Catholics Have Practiced Their Lessons

It is true Catholics have always been taught correctly with respect to Christian charity and social justice, and in the early days of the Catholic Church and through the Middle Ages the charity and mercy of Christ abounded in a society dominated by Catholic principles. But with Protestant culture ascending through the many decades which have made up the centuries of its growing world control, steadily selfishness and materialism advanced and just as constantly did the thought and acts of men recede from the old ways of mercy, charity and protective justice. But the world is awakening. Through suffering, humanity is coming back to Catholic practice. And in the awakening and through the suffering, Catholics too are shaking off environmental influences and removing the surface crusts that have made them less responsive to the social teachings of Jesus Christ.

Conquest Necessary

Like their neighbor outside the Fold, Catholics have had to overcome greed and selfishness in their own souls. Tenderness—consideration—mercy—justice! All Christ-like qualities, but nominal followers of the Savior too often have failed in these admirable traits of character. Because of certain cumulative trends in the past, at this time there is a call for effective Catholic leadership. Occasionally, a saint magnetically corrects the corruptions of an age. Witness Francis of Assisi of the twelfth century. But rarely does one lead well without training. Hence, Catholics—particularly our young men and women who have been disciplined mentally and morally through wise development by our Catholic colleges,—should unselfishly consecrate themselves to the promotion of social justice and charity.

And every practicing Catholic should exercise leadership in his immediate circle, according to his capacity. It were foolish to suggest that all people exert like influence. In humanity we find both the dominant and the weak. The former should protect the latter.

St. Anthony Still Active In His Findings

A correspondent in Rochester, New York, desires that we publicly credit St. Anthony and the Little Flower of Jesus with another bit of human understanding and act of kindness. Our friend writes that she unfortunately lost the diamond out of her ring; that she prayed most earnestly that these very sympathetic saints would restore her prized ornament. Very soon the diamond was found!

We would like very much to know if it fell from her engagement ring. But this the fair lady forgot to relate.

Landmarks

Cherish no landmarks, deeply-flooded soul,
Only the highest, lest thy nature crave
The little showers that take but gentle toll
And show the grass-tips 'neath their inch of wave.
Say not "This causey props the road I trace,"
"I know my way by such and such a bough,"
Doubt not the day is fixed that shall efface
Token of every track thou followest now.
But take thy bearings from the hills around
And when earth fails thee and thy world of dry
With all its wonted paths is lost and drowned
And on the hurrying spate thy dreams go by
Like oaks up-rooted, look aloft and see
Where, unsubmerged, Christ reigneth from the tree.

—Helen Parry Eden.

The above bit of loveliness was stolen from a page of Mrs. Eden's "WHISTLES OF SILVER", which is her latest book and will be reviewed by us next week.

Dear Julia: (Georgia)

Seek the information about which you write from your Pastor. He knows local conditions, the desirability of the project, and whether you could carry it to a satisfactory conclusion.

All Catholic activities in a parish should carry the endorsement of the Pastor.

However, we commend your Catholic Action trend. And you will find your Pastor full of cooperation, if his judgment approves the ideas you have for the furtherance of social welfare in your community.

Dear Blanche:

Haven't you lived long enough to know that most clubs have human disturbing elements in them, who systematically endeavor to undermine the work the leaders are spending their time, energy, and thought to accomplish? A woman thirty-five, married, and with three children, should have learned something of human nature. Friction of the kind you relate is not peculiar to women's clubs. The same things exists in those to which men alone are eligible.

I have in mind an organization of men which did a splendid work, and in which there was much fraternal spirit. Yet the most capable man in the organization resigned his membership, because of petty frictions and buzzing criticisms. He frankly stated that the wear and tear on his peace of mind was not justified by the aim[illegible] the club and the ends attained.

Do you not understand the [illegible]sion of jealousy well enough [illegible] know that when the one who [illegible] a capacity for leadership peaks [illegible] rest, there is sure to be much [illegible]icism and ill-will displayed by [illegible] weaker members? Apparen[illegible] you are a leader—one who is [illegible]customed to accomplish that w[illegible] she sets out to do. If the w[illegible] you have done has meant [illegible] much to you, and if there rem[illegible] unfinished business, carry [illegible] through. Then, my advice to y[illegible] would be to retire from the bi[illegible]ings. It will be good for the ot[illegible] Mothers to roll up their sle[illegible]

Have You Read Them All?

CATHOLIC HOUR RADIO ADDRESSES IN PAMPHLET FORM

OUR SUNDAY VISITOR is the authorized publisher of all CATHOLIC HOUR addresses in pamphlet form. The addresses published to date, all of which are still available, are listed below. Others will be published as they are delivered.

"The Divine Romance," by Rev. Dr. Fulton J. Sheen, 80 pages and cover. Single copy, 20c postpaid. In quantities, $9.00 per 100.

"The Moral Order" and "Mary, the Mother of Jesus," by Rev. Dr. George Johnson, 64 pages and cover. Single copy, 15c postpaid. In quantities, $6.00 per 100.

"A Trilogy on Prayer," by Rev. Thomas F. Burke, C. S. P., 32 pages and cover. Single copy, 10c postpaid. In quantities $5.00 per 100.

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OUR SUNDAY VISITOR
Huntington, Indiana

OUTH BEND DISTRICT NEWS

OUTH BEND NEWS

CORRESPONDENT
EDWARD SHIELDS
P. O. Box, No. 111
Notre Dame, Ind.

NY JOIN HOLY CROSS CONGREGATION

Notre Dame, Ind.—Twenty-one diana young men participated in reception of the habit and profession of temporary and perpetual vows in the Congregation of Holy Cross here last Saturday Sunday.

Sixteen from Indiana were in the oup of 75 who received the habit urday morning at 9:30 o'clock in red Heart church, and entered Joseph novitiate here as brothand seminarians to take their porary vows a year hence.

Two foreign countries, Germany Ireland, 24 states, the District Columbia, and 98 cities were resented in the group of 137 men o participated in the rites of urday and Sunday.

Mr. Theodore Buczynski, C. S. South Bend, was among the 27 minarians and brothers who de their perpetual profession of s Sunday afternoon in an inring public ceremony.

The following four men were ong the 35 young men who made ir temporary profession of vows rly Sunday morning in a private remony at St. Joseph's novitiate: other James, C. S. C. (Maurice O'Hern), Hammond; Brother el, C. S. C. (Joseph M. Sullin) Indianapolis; Mr. Herbert H. nke, C. S. C., Tipton; and Mr. mund S. Kowalski, C. S. C., uth Bend.

The Very Rev. James A. Burns, S. C., provincial of the congretion, received the vows of the n in both of Sunday's ceremons. The Rev. William D. O'Conr, C. S. C., was master of cerenies at the Sunday afternoon ofession.

Following are the Indiana men o received the habit Saturday rning in the public ceremony in red Heart church (the religus names of the brothers are anunced for the first time):

South Bend—Messrs. John Donlly, C. S. C., Casmir Gluchowski, S. C., Anthony Hosinski, C. S. C., hester Soleta, C. S. C., John Glen, C. S. C., and Ralph Richard, C. S. C.

Indianapolis—Brother Lawrence, S. C. (William Cook), and Broth LaSalle, C. S. C. (William Patson).

Fort Wayne—Brother Lawrence, S. C. (Eugene McCormick), and other Pancratius, C. S. C. (Wilm Rectanus).

Whiting—Brother Nivard, C. S. (Walter Skiba), and Brother ginald, C. S. C. (Edward Juszk).

East Chicago—Brother Wendeus, C. S. C. (Wendelin Bistrican).

Wabash—Mr. Kenneth Hipskind, S. C., Plymouth—Mr. Charles rris, C. S. C., Kokomo—Mr. Heran Reith, C. S. C.

The Rev. Theodore Hammes, pas of St. Matthew's church since 22, bade farewell to his parishers last Wednesday evening and parted for his new charge in shen, Ind.

His place will be taken by a close end, the Rev. Arnold J. Wibbert Gary, Ind., whom the parishion welcomed last Wednesday even with an ice cream social in the rish hall with the Rt. Rev. Msgr. n Osadnik, pastor of St. Adelt's church, acting as master of emonies.

Father Wibbert visited Father mmes last Thursday afternoon become better acquainted with duties, and returned to Gary, ere he organized the Holy Ros parish two years ago and since n has served as its pastor.

Poles of the city paid homage day, June 30, to the memory of late Rev. Valentine Czyzewski, S. C., pioneer of Catholic action her and organizer of the local Polish parishes.

A High Requiem Mass was sung by the Rev. S. A. Gruza, C. S. C., pastor in St. Hedwige's church at 7:30 o'clock and members of Father Czyzewski's family attended the services which are held annually in St. Hedwige's church in honor of his memory.

Father Czyzewski, acknowledged by Polish historians of immigration to the U. S. to have been one of the outstanding leaders among the early Poles, died at the age of 67 of a heart attack June 30, 1913. At that time he was pastor of St. Hedwige's church.

Local relatives attending the services were Frank Czyzewski, Sr., 1808 West Florence Ave., a nephew; Mrs. Veronica Deka, 224 So. Chestnut St., a niece, and Stephen Czyzewski, 1413 McKinley Ave., a nephew.

The Sodality of the Virgin Mary held a Bunco party and dance in St. Stanislaus' auditorium, Thursday evening, June 29. About 150 young women attended.

Summer time is picnic time for the parishes of South Bend. Today, July 9, nearly every family of St. Stanislaus' parish will go to Bendix park, taking kits and picnic baskets. Adults and children will join in the fun. A Brass band will play during the day and the children will turn to games while the older people watch.

It will be the turn of St. Hedwige's parish on July 16 at Rum Village park. The program will be much the same, and for the households there picnic time is time for the whole parish to get together. Acquaintances are renewed, and pastors join in the wholesome merriment.

The Very Rev. James A. Burns, C. S. C., Ph. D., provincial of the Congregation of the Holy Cross; Brother Agatho, C. S. C., of the University of Notre Dame, and four other members of the congregation attended the annual meeting of the National Catholic Educational association in St. Paul, Minn. The meeting ended Thursday, June 29.

At 6 o'clock Mass Sunday morning, July 2, 23 young men made their temporary profession of vows in St. Joseph's novitiate chapel at Notre Dame. The Very Rev. James A. Burns, C. S. C., provincial of the Congregation of the Holy Cross, received the temporary vows of the seminarians, who will enter Moreau seminary at Notre Dame to continue their studies for the priesthood. One member of the group, Edmund S. Kowalski, is from South Bend.

Eleven men became temporarily professed Brothers at the same time and will enter St. Joseph's novitiate where they will study for the next year. The same afternoon 12 young priests and 15 Brothers made their perpetual profession of vows. Father Burns presided, and the Rev. William Connor, C. S. C., was master of ceremonies. Theodore Buczynski, C. S. C., of South Bend was a member of the latter group.

The University of Notre Dame glee club, now on a tour of the East, were in New York the past week making a motion picture short for Warner Brothers. The club was recently in Washington, D. C., where they were photographed with Postmaster General Farley. The club also sang on a radio program which featured Ethel Barrymore, Walter O'Keefe and other celebrities.

Frederic William Wile, of Washington, D. C., an undergraduate at the University of Notre Dame in the years 189-1891, and honorary LL. D. (1924), of the university, has presented to Notre Dame for inclusion in the Wightman Memorial Art gallery a picture of his father, the late Jacob Wile, of LaPorte, Ind., in token of the later's many years of interest of Notre Dame's earlier days.

Jacob Wile was an intimate friend and business advisor of the Rev. Edward Sorin, C. S. C., founder and the first president of Notre Dame. Their association began in the late '60's and lasted until Father Sorin's death. Scores of transactions connected with the business affairs of Notre Dame and its allied interests were conducted by Mr. Wile on behalf of the university. He was a banker at LaPorte.

The entire Wile family maintained friendly ties with Notre Dame's leaders, many of whom were frequent visitors at the Wile home in LaPorte. Names like Lemmonier, Kirsch, Zahm, Walsh, Morrissey, French, Regan, Hoynes, Ewing, Egan, McHugh and others were household words in the Wile family. Four of the sons were students at Notre Dame, while three daughters attended St. Mary's college.

The portrait of Mr. Wile is the work of a young Washington artist, Rowland Lyons.

Burns received early Wednesday morning, June 29, by Mrs. S. R. Dunnuck, 315 West North Shore drive, when gas, escaped from a lighted cylinder became ignited in the basement of her summer home at Sandy Beach, Diamond lake, proved fatal at 6:15 the following morning. Mrs. Dunnuck died in McCutcheon hospital in Cassopolis, where she was taken after the accident.

Mrs. Dunnuck was born in South Bend, April 3, 1885, the daughter of the late Mr. and Mrs. John V. Meyer, and spent her entire life there. Surviving are her husband and two sons, John and Samuel.

Mrs. Dunnuck was active in many branches of charity work and was a member of various hospital boards. S he also was a member of the Progress club and of the South Bend St. Mary's club. She attended St. Joseph's academy and St. Mary's college.

MISHAWAKA

Fifty members of the Young Ladies' Sodality of St. Joseph's church held a picnic supper and a swimming party Monday night, June 27, in Playland Park. Miss Mary Tripple and Miss Bertille Honung were in charge of the affair.

Mrs. John Kuhn, 115 West Battell street was hostess to circle number 5, St. Monica's Rosary Society, Thursday afternoon, June 28.

South Bend District

This District comprises the counties of Elkhart, Kosciusko, LaPorte, Marshall, St. Joseph and Starke.

Important cities in this District include: South Bend, Mishawaka, Elkhart, Goshen, Plymouth, Donaldson, North Judson, Knox, Wanatah, Otis, LaPorte and Michigan City.

The correspondent of this District is:

JOHN YEISE
56 Sorin Hall
Notre Dame, Ind.

Pastors, parish organizations and responsible individuals are invited to send items of interest to James Ash, or directly to the Diocesan Editor.

News items coming from those not on our staff of correspondents must be prepared in the way in which the writer wishes the article to appear and signed with the full name and address of the person sending it. News intended for publication must reach us not later than Wednesday morning preceding the date of issue. This early printing date is necessary because of the large number of copies of the Diocesan and National editions that must be printed each week.

THE REV. AQUINAS KNOFF,
Diocesan Editor,
OUR SUNDAY VISITOR,
Huntington, Indiana

Judge—"Have you ever appeared as a witness in a suit before?"
Witness—"Yes, of course,"
Judge—"What suit was it?"
Witness—"My blue serge."

First and Greatest of Commandments is Treated on Radio

Continued from page 1

Him. Like the elect in heaven love would be our one employment. We enjoy this cursed freedom to love or hate God, because we cannot see Him as He is, because we see Him darkly, in the glass held up by faith and philosophy. And the brighter we keep this glass by reflection on the perfections of God, the more impossible shall we make it for ourselves to go wrong.

"To make this necessity our own, to slip into love's sweet bondage, we must here on earth take a nearer view of God's infinite perfections. His beauty is written large across the open book of creation, and we must study its pages with enthusiasm. God is the central sun of our universe. Created perfections, ****** are but rays let down to warm our earth with the warmth of God's own love. Every creature **** is but an image of some perfection in God. He is the architect, the world beautiful at our feet is the palace He built; and the structure always derives its being from the mind of the architect. Only God's beauty is infinite and a million worlds could never adequately set forth His beauty. Like ourselves, when constrained by some large idea to employ a multiplicity of words, God uses words or creatures to advertise to us His perfections. . . .

Resident In God

"Now all . . . . perfections are resident in God, otherwise they could never have place in the world. Effects pre-exist in their causes. They are the effects, God is their cause. Nobody gives but what he first possesses. God seatters the world with these perfections. Therefore He first possesses them. In God, then, we have an object worthy of our love, the one object able to satisfy our large capacity for love. Remember, beauty is the unique cause of love. Love has but one cause and that cause is beauty. God is an accomulation of amiable characteristics. God is loveliness itself, and as such He can never be adequately loved by you and me. And yet He insists on His right in this matter. He wants our love for Him to set in motion every energy at our disposal. As His great and first commandment clearly states: He wants our heart and the whole of it. He wants our soul and the whole of it. He wants our mind and the whole of it.

"God wants our heart and the whole of it. He is willing to let a mother entertain tender feelings for her child. He is willing to let a friend entertain tender feelings for a friend. But He forbids the mother and the friend to allow any guest to cross the threshold of their hearts unless that guest is sealed in some way with the mark of God. In other words no guest must enter the sacred precincts of a man's heart unattended. Admittance must be sternly refused whatever guest unless God stands at his side and introduces him. Charity, then, resolves itself into loving God for Himself, and others for God's sweet sake.

"God wants the whole of our soul, the whole of that unseen something within us which is the root and source of our uife. He wants us to live entirely for Him. He wants us every time we raise a hand or put a foot forward, to raise the hand and move the foot with the express purpose of adding our mite to His glory. If we ever feel that some deed we contemplate cannot be turned to God's account, we had better leave the deed undone. We cannot complain that God leaves us without opportunities to love Him with our whole soul. A man's intention colors all his activity. This is why the Church insists so much upon the morning offering by which we offer to God all the day's thoughts, words, and deeds. This intention can change dross into gold. By investing our work with the halo of God's presence, it can make the most trivial occupation, like sweeping, sewing, writing, talking, a something as sublime in God's eyes as the death of a martyr or the repentance of a dying sinner. The religious mechanic carries the thought of God with him to the workshop. The religious working girl, her young life full of God, turns work into prayer, and all day long at her desk or counter pays the Supreme Being the homage which is His due. The pen of the religious poet is tipped with the thoughts of God, and he cannot keep God out of his lines. . . . .

"God wants our mind and the whole of it. He wants us to think continually and unremittingly of Him. We are never out of His mind; He wants to be never out of ours. If we once bow Him out of this home of His, there is danger of His never returning. He must sit like a king in our minds, and the thousand thoughts that must daily journey through the busy workshop of our brain, must be able to pass muster before this King, and arouse in Him as they pass, no displeasure, no wrath, no anger. We must therefore arise with God in the morning, carry Him about in our bosoms all day long, and yield to sleep with the features of His sweet face imprinted as a last image on our tired fancies. Faithful devotedness to the practice of frequently recalling God's presence can secure for us this choicest of blessings and enable us really and truly to love God with our whole mind."

PROTEST AGAINST RUTHERFORD TALK

(Editor's Note: The following letter was sent to a newspaper located in the diocese, which, however, refused to publish it. Protests against "Judge" Rutherford's talks are multiplying wherever he is heard. They come from Protestants at times, though the Catholic Church is the object of this man's most bitter attacks. In many places continued protests have succeeded in stopping the flood of malice and misinformation he spreads thru the air.)

VOICE OF THE PEOPLE

I am surprised that the radio station has so lowered itself as to allow such a blasphemous lecturer as the so-called (Judge) Rutherford to use their station to fume and slur the Catholic Hierarchy. His lecture Sunday against the Pontiff and the Holy Year was an insult to all members of the Catholic Faith, and if you continue to let him harangue over your station, every Catholic subscriber should drop your paper and you can rest assured that many of them will do so.

Not once can I recall any Catholic ever mentioning any other denomination in such a slanderous manner and for any man to sputter and rave over the radio as he has and still call himself a Christian, is beyond believing. By his own admission "Judge" Rutherford has been banned from other radio stations. A man of that stripe should be banned until he learns the meaning of Christian charity.

Personally, I would not countenance such criticism by a Catholic against any other denomination. Such vituperation or vitriolic attack is entirely uncalled for.

VINCENT BRUNNER.

Radio Stations in 2 More Cities Cancel Rutherford Talks

Continued from page 1

stations are WISN, Milwaukee; WEBC, Superior; WKBH, La Crosse; WTAQ, Eau Clair; and WTBA, Madison.

Protestant clergymen, the Catholic Citizen has published, are joining with the Catholics of Wisconsin in demanding that the offensive talks be discontinued.

LAFAYETTE

CORRESPONDENT:
Miss Eileen Lamb
628 S. Tenth St.,
Lafayette, Indiana

NEWLY ORDAINED PRIEST CELEBRATES FIRST MASS

The Rev. Archibald M. McDowell, C. S. C., who was ordained to the priesthood at Notre Dame university June 24, celebrated his first Solemn Mass at 9 o'clock Sunday morning, July 2, in the church which he attended as a boy. He is a son of Mr. and Mrs. A. T. McDowell and was born in Lafayette on April 17, 1905.

After graduating from St. Boniface school he attended Jefferson high school from which he was graduated in 1922. While in high school he was an outstanding student, completing the four-year course in three years and a half and being prominent in school activities, particularly dramatics and oratory. In 1921 he represented Jefferson at the central Indiana oratorical contest and won second place. It was through his initiative as president of the Literary society that the Jeff Booster was established and he served as business manager of the Booster and the Year Book.

He then entered the college of commerce at Notre Dame university and at the end of his freshmen year he decided to enter the priesthood. Continuing his studies at Notre Dame, he entered the minor seminary and at the end of two years received the habit of the Congregation of Holy Cross. After a year at the novitiate he entered Moreau seminary, finishing his classical and philosophical studies and receiving his A. B. degree from Notre Dame in 1929.

He then went to Holy Cross college in Washington for a four-year course in the study of theology. He completed his studies there this June and returned to Notre Dame to be ordained a priest to the Congregation of Holy Cross by the Most Rev. J. F. Noll, D. D., Bishop of Fort Wayne.

At his first Solemn High Mass Sunday, the Rev. Generose Stronk, O. F. M., pastor of St. Boniface church, acted as master of ceremonies; the Rev. John E. Duffy, of Toledo, Ohio, a cousin of the celebrant, was deacon, and the Rev. William M. Robinson, C. S. C., also a Lafayette boy, who is now professor of dogmatic theology at Holy Cross college, Washington, D. C., was sub-deacon. The Rev. Joseph Hart, C. S. C., of Notre Dame university delivered the sermon. Music for the Mass was sung by the adult choir, with Joseph Lehnen at the organ and Charles Klinker directing.

After the Mass, a banquet honoring Father McDowell was served in the St. Boniface auditorium. Notre Dame colors, blue and gold, were effectively used in the table decorations and appointments, together with a profusion of flowers and potted ferns. At the banquet, Father Generose acted as toastmaster and talks were made by the Rev. James Norton, Indianapolis; Fr. Robinson, Fr. Duffy, Fr. McDowell and Robert J. Mohlman. The young ladies of the parish assisted in serving.

Sunday evening from 7 to 10 o'clock a reception was held at the home of Father McDowell's parents, Mr. and Mrs. A. T. McDowell, 1526 Cason street. Several hundred friends called and were received by Father McDowell, his parents and his grandmother, Mrs. Mary Marcus.

Among those from out of the city, in addition to those mentioned were the following: Mr. and Mrs. Frank McDowell and son, Tim, of Dallas, Texas; Mr. and Mrs. Thomas McDowell and family, of Milwaukee, Wis.; Mr. and Mrs. Edward N. Marcus and family and Mr. and Mrs. Albert Marcus, of Detroit Mich.; Mr. and Mrs. John Marcus and daughter, of South Bend; Mr. and Mrs. John Marcus, Jr., of Joliet, Ill.; Sister M. Therese, of Terre Haute; Sister Aloysius Gonzaga, of St. Mary's-of-the-Woods; Mrs. Irene Hagerman and daughter, Betty, Mr. and Mrs. Paul Perrin and Mr. and Mrs. Thomas Jones and daughter, of Indianapolis; Miss Jane Duffy, of St. Louis, Mo.; Mr. and Mrs. William Robinson and daughter, Margaret, of Louisville, Ky.; Mr. and Mrs. Edward Muller and children and Mr. and Mrs. George Mode and family, of Indianapolis; Raymond Duffy, of Chicago; the Rev. Leo Sheetz, of Alexandria; Sister M. Miriam, of the Sisters of St. Francis, St. Elizabeth hospital, and sister of Father McDowell, also spent the day at the family home.

SISTERS PRONOUNCE VOWS

On Thursday morning the St. Francis convent chapel at St. Elizabeth hospital was the scene of solemn and impressive ceremonies when fourteen young women received the white veil of the Order of St. Francis, twelve novices pronounced their first vows and seven professed Sisters made their final profession of vows. The Most Rev. John Francis Noll, D. D., Bishop of Fort Wayne, officiated the Rev. Leo Pursley and the Rev Nicholas H. Griewe, C. PP. S., of Rensselaer, assisting.

The following young women were invested: Miss Mary Lohaus, Humphrey, Neb., Sister Mary Bernardis; Miss Ruth Robedeau, Toledo, O., Sister Mary Anselma; Miss Veronica Burke, Wolcott, Sister Mary Constance; Miss Cecilia Strasser, Kentland, Sister Mary Carlena; Miss Mary Scheetz, Plymouth, Sister Mary Annelia; Miss Clara Semler, Grand Island, Neb., Sister Mary Liboria; Miss Gertrude Yeyer, Sellersburg, Ind., Sister Mary Agnesa; Miss Mary Catherine Reed, Evanston, Ill., Sister Mary Omerita; Miss Emma Aukschumn, Cleveland, Ohio, Sister Mary Nora; Miss Marcella Wenzl, Steinauer, Neb., Sister Mary Louis; Miss Mary Vargas, Topeka, Kan., Sister Mary Benita; Miss Emma Bierman, St. Bernard, Neb., Sister Mary Gorgonia; Miss Gertrude Becker, Bluesky, Alberta, Can., Sister Mary Dolorosa; Miss Loretta Granienski, Omaha, Neb., Sister Mary Bertina.

The following Sisters pronounced their first vows: Sister Mary Albert Boss, Morrison, Mo.; Sister Mary Marcellosa Hausladen, Plattsmouth, Neb.; Sister Mary Francesca Hausladen, Plattsmouth, Neb.; Sister Mary Flora Schilz, Platte Center, Neb.; Sister Mary Agnita Babel, Oxford, Ind.; Sister Mary Rosalita Mahoney, Memphis, Tenn.; Sister Mary Paula Peterson, Lafayette; Sister Mary Alphonsetta Hodges, Peoria, Ill.; Sister Mary Rita Clara Taylor, Lafayette; Sister Mary Clarida Reinhart, Kentland, Ind.; Sister Mary Leonarda Knoth, Lafayette; Sister Mary Leonita Sparks, Hammond, Ind.

The following Sisters took their final vows: Sister Mary Euphremia Borgard, Germany; Sister Mary Flavia Case, Indianapolis; Sister Mary Egwina Sonley, Union, Mo.; Sister Mary Margarita Belvo, Miamisburg, Ohio; Sister Mary Delphina Emster, Capellen, Germany; Sister Mary Barnaba Mercure, Lumberton, N. M.; Sister Mary Eurosia Dohmen, St. Bernard, Neb.

The Rev. George Moorman, of Whiting, Indiana, was celebrant of the Solemn High Mass; the Rev. Leo Scheetz, Alexandria, Ind., assisted as deacon, and the Rev. Aurelian Mauch, O. F. M., Lafayette sub-deacon. The Rev. Ephrem Lieftuchter, chaplain at St. Elizabeth hospital, acted as master of ceremonies. The Rev. Fulgence Myers, O. F. M., Cincinnati, O., delivered the address.

The following priests assisted at the services in the sanctuary: The Rev. Charles Dhe, Fowler; the Rev. Emil Schweier, Fowler; the Rev. John Van de Ruit, Donaldsin; the Rev. Paul Anderson, Logansport; the Rev. John Fitzgerald, Remington; the Rev. Archibald McDowell, South Bend; the Rev. John McCarthy, Marion; the Rev. John Schmitz, Peru; the Rev. John Brieberger, Lafayette; the Rev. F. Rothermel, Kentland; the Rev. A. Kohne, Goodland; the Rev. Victor Magsam, Reynolds; the Rev. Otto Peters, Dunnington; the Rev. Clifford Reed, Delphi; the Rev. D. L. Monahan; the Rev. Adalbert Rolfes, O. F. M.; the Rev. John Dillon; the Rev. Simeon Friedler, O. F. M.; the Rev. Accurs Thoennes, O. F. M.; the Rev. P. A. Biegel, Schererville, Indiana.

THE KILMER REVIEW

Among the lighter selections for summer reading is the romance of "Margaret Yorke," by Kathleen Norris. This book is for rent at the Kilmer Review Library, 7 and 9 North Third street. The story has a big surprise. America's best loved weaver of romances tells the tempestuous story of a woman who married in haste and wrecked her happiness but had the courage to pick up pieces and begin again. This surprising story will delight the hosts of Kathleen Norris fans. Other romances by Kathleen Norris here at the Library are: "Red Silence," "Mother," "The Love of Julie Borel."

SHICK-BEEKER

A lovely June wedding was solemnized at the Little Flower church on Lake Wawasee, Syracuse, Indiana, on Wednesday morning when Miss Margaret Mary Schick, of Warsaw, formerly of this city, became the bride of Leo Alfred Becker, of Grand Rapids, Michigan, with the Rev. J. H. Moran, of Goshen, officiating in the presence of a large assemblage of relatives and friends.

FUNERAL SERVICES

Funeral services for Mrs. Margaret E. Heide, wife of Anton A. Heide, were conducted from St. Mary's church on Saturday morning with the Rev. D. L. Monahan officiating. Interment in St. Mary's cemetery.

MRS. PHILOMENA SIGO DIES

Mrs. Philomena Sigo, widow of Moses Sigo, died suddenly at 4 o'clock Friday afternoon of a heart attack as she started on an automobile ride with Miss Barbara Brook.

Born in St. George, Ill., she was the daughter of Cytrian and Philoglia Budreau, and was married to Moses Sigo in 1877. He preceded her in death in 1923. She had spent most of her life in the vicinity of Wolcot and Remington and came to this city only last week to make her home with her daughter, Mrs. Louise Graham. She was a member of the Sacred Heart church at Remington.

Surviving besides the daughter, are the following children: Sans Napoleon Sigo, of Haynes, N. D.; Mrs. Rose Kolhoff, of Rensselaer; George Sigo, of Rensselaer; Sister Hermelanda, of Olpe, Kan.; Victor Sigo and John Sigo, of Remington.

Funeral services were conducted from the Remington Sacred Heart church on Monday morning; burial in the Catholic cemetery.

Exhibit Brings Award to Catholic Physician

Dubuque, Iowa—An exhibit "illustrating the activities of the Patrological laboratory in a hundred-bed hospital" at the annual meeting of the American Medical Association, just held in Milwaukee, has won a silver medal of the association for Dr. F. P. McNamara, Catholic member of the Medical Staff of Finley Hospital, here.

The association annually awards gold, silver and bronze medals and certificates of merit for two classes of exhibits—those of individual investigation, and those not exemplifying experimental studies but correlating facts. Dr. McNamara's exhibit fell under the second classification.

Dr. McNamara is a member of St. Raphael's parish, this city.

"Does your husband ever take your little hand in his?"

"Yes, and squeezes until I drop the gun."

Arrange Convention

The Most Rev. Urban J. Vehr (above), Bishop of Denver, who is host to the 1933 International Supreme Convention of the Catholic Daughters of America, to be held at Colorado Springs, July 3 to 7. ● (Below) Mrs. Anna M. Fleming of Colorado Springs, State Regent, who is the general chairman of arrangements. Officers and delegates representing 200,000 members of the Order in the United States, Canada, Cuba, Porto Rico and the Panama Canal Zone will attend the convention which will be opened by the Supreme Regent, Miss Mary C. Duffy of Newark, N. J.

"Dad," said Ike one night after school, "my teacher takes a great interest in you."

"How so?" asked the father.

"Today she told me six times to sit down and behave myself, and then she said she wondered what kind of a father I had."

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. After Dinner Story .:

GUY DE FONTGALLAND

PART THREE

"I Shall Come Soon"

(Continued from last week)

CHAPTER I

The Voice From the Grotto

's devotion to Mary, like his on to Little Jesus, had al- been characterized by a de- intimacy. She was not his mother, she was his a. In one sense he was even intimate with her than he ith the mother who gave him for he had found that an y mother has her limitations. e great fact of his life had hidden from her, because she ot equal to it. Whereas the r of Jesus, who was his too, nly shared the secret, but him strength to bear it.

ile it was very kind of Jesus are His Mother so, he felt t was a pity more people did ealize the gift. Those five lit- phans, for example, who had ost their mother. "I'm going y to Our Lady," he said, "so he'll make them realize that e still got her, for she's also mamma."

did intimacy hinder respect. body once remarked in his nce on the illness of a certain girl, and added: "It's up to Lady to cure her."

to Our Lady!" exclaimed "Up to Our Lady! There's a way to talk about the Queen aven, look you!" He had that which comes only to those who meditated long and deeply on reat prerogatives, who have d in the school of the Hail , and there learned, as he did, many and such beautiful s."

e day, as they were coming the lift, his father said to "Guy, take your hand out of pocket: it's a bad habit." Out the hand. It was fingering a of beads. We are curious to how often he did finger them, he didn't even know himself, for a very good reason. He counted.

ow many Hail Marys do you day?" he once asked a lady: many rosaries?"

h, I don't know—perhaps one d you, Guy?"

hesitated a moment, and then d modestly:

ou're quite right in not know- Mademoiselle; I don't count the Good God either."

t God does, and Mary does. the Heavenly Queen was al- preparing for her child ser- a reward such as she vouch- to the simple devotion of adette, when, fifty years be- she knelt telling her beads the rock of Massabieille.

the July of 1924, the Count Countess de Fontgalland took two boys to Lourdes. Guy in his seventh heaven. Like a pilgrim he drank of the mira- s water, bought a flagon of take back to Paris, paid his to the Basilica, and climbed s knees up the rugged Way e Cross. Two days in succes- he had the joy of receiving Communion at the Grotto. He loath to break off from his sgiving. "Not yet, mamma," hispered, when she indicated it was time to go, "not yet." only when he had relished the weetness of his Lord, did he and say, "All right, now," and ready to depart.

e Grotto was from the first, remained throughout, an inex- ible attraction. Time and again did he wander off alone ntinue his heart-to-heart con- tions with his "Heavenly ma," and the sheer joy of radiated from his shining on his return.

ally came the evening of their ture. Every moment was us now, and so, when the s rose to go, Guy remained on nees before the Grotto, learn- he endless lesson of the Hail . Slowly and devoutly he d, his eyes fixed on the niche e rock. And then somehow, ock, and the candles, and the ms around him, seemed to reality. He was in another world; and a voice from that other world was making itself heard in the innermost sanctuary of his heart, a voice not unlike that which had broken in on his prayer three years before, when he had knelt for the first time in the embrace of his Lord, but that this time it was the voice of his Lady. And it said:

"My dear little Guy, I shall come to take you soon. I shall come to seek you on a Saturday, in the arms of your Mamma, to bear you straight to Heaven."

The long silence of his three years' vigil had been broken at last. Once again Heaven had spoken, and once again the sweetness of the appeal had drowned the bitterness of the message. Strength was given to him, and he murmured: "Yes," and then looking up into the niche, into the eyes of the statue, found that despite their immobility, there was understanding in them. Poor child! He had sore need of all his Mother's understanding sympathy, for at that moment life was very sweet, and the rude prospect of the sick bed, the parting, and the cold hand of death fitted in ill with all this sunshine, and laughter, and gay company. But there was great joy in saying "Yes" to Mary, and once he had said it, he could feel nothing but the joy.

He had been so deeply engrossed in his prayer that he had not noticed the lapse of time. It suddenly occurred to him that they would all be waiting for him to start their meal, so with a swift adieu to his Heavenly Mamma, he picked up his cap, threaded his way out of the crowd at the shrine, and raced back to the hotel. They were already at table when he slid into his place, and began to unfold his serviette. He was already bursting with information, and in any case the radiance of his eyes, and the flush of his cheeks were speedily betraying him, when he leaned over to his mother, and confided:

"Mamma, the Blessed Virgin has told me a secret."

She looked up with surprise.

"Tell me, dear, quickly."

But he had already repented of his momentary imprudence.

"No, no," he said, "secrets are for two, not for three. I'm not telling."

Whereat he proceeded to hide his confusion by a quick change of subject. He had long since grown a past-master in the art.

They left Lourdes the following morning, and as the train passed in front of the Grotto, Guy stood in the corridor throwing kisses to the radiant white statue of the Immaculate Queen. Eagerly he strained his eyes to catch a last glimpse of the sacred spot, which during the brief period that yet remained to him of life; would continue to enshrine such happy memories. He could hardly believe he was destined to see it no more. Then as the train sped on its course, he turned back sadly into the compartment.

"We'll come back soon, won't we, mamma? Soon, eh, mamma?"

"Why, of course, my dear, soon!"

But not soon enough for Guy. Mary herself was to come sooner.

CHAPTER II

The Vigil

After his return from Lourdes, Guy became suddenly more pious, reciting night by night in bed a part of his rosary, and speaking ever more frequently of the Blessed Virgin. He fixed up for himself above his bed a picture of the Grotto, and got "Our Lady of Ransom" moved round and set on top of his desk, "so as to have a better view of her." Out in the country, it was noticed that many times a day he became suddenly more pensive, and many times too, he would bring his offering of flowers to lay before Our Lady's statue.

One day the governess, troubled at hearing no sound from the two boys, called out for them. They arrived from the far end of the garden, mud-stained, grubby-kneed, laughing and talking, as if they had just finished a good game.

"Where have you been to get your knees in such a state?"

"Well," replied Guy, "I find that Mark doesn't pray enough. So we recited a decade together, kneeling on the ground, and—and it had rained a bit" (Ame d'Enfant, p. 48).

Perhaps it was not that Mark was saying too few prayers, but that Guy himself could not say enough. This time, surely, "soon" must mean "very soon," a matter of months, weeks, perhaps even days, and there was not a moment to be lost, not even of playtime. The thrill of Lourdes, no doubt, was wearing off, and the cold nakedness of the cross was making itself felt, now that each week brought its fresh ordeal, each night its own loneliness. He was longing to tell, for the suspense would be easier to bear, if the vigil could only be shared; and more than once he came to the brink of surrender, only to draw back in time before the harm was done.

One day towards the end of August, Madame de Fontgalland was in the act of mounting to her room, when down the banisters came Guy, legs astride. He slid off as they came level to exchange an affectionate kiss.

"Where have you been, dear?" she asked.

"Your room," he replied. "I've been putting flowers round Your Lord."

The Countess had on her desk a large-size photograph of Mgr. de Gibergues, her former director, to whom normally she referred simply as "Monsiegneur," i. e., "My Lord." The children had followed suit, speaking of him always as "Your Lord," or "Mamma's Lord," and knowing her veneration for him, had been in the habit, since his death, of arranging flowers before his photo.

Guy was musing. Then suddenly he went on:

"I shall see him before you."

"What on earth do you mean?" cried his mother, nonplussed.

"You understand quite well," he answered quietly. "I said I shall see Mgr. de Gibergues before you."

"Oh! And what about me?"

"You? . . . m'well! I don't know when. I don't even know if you will see him again—that's hidden from me!"

Whereat, with a smile, he slipped his leg over the banister, and sliding the rest of the way, ran out to join Mark in the garden.

In the October which followed, he met one day a boy who belonged to another school. Some class subject was mentioned.

"You've already started, have you?" asked Guy.

"Yes," replied the other. "And what about you?"

"January, I fancy," said Guy, "but I've an idea I'll be gone before then."

Madame de Fontgalland was at this period in mourning for her father. Black, evidently, did not suit her, and someone passed a remark to that effect.

"True," she said. "And as soon as I can, I'll get back into colors."

"Poor mamma," put in Guy. "So you don't like black. Well, I'm afraid it'll be long before you're rid of it."

"I fell to thinking at the time," says Madame de Fontgalland, "of the various elderly members of the family, who might possibly die. Four years have gone by now, and here I'm still in mourning for Guy. Nor can I bring myself to leave it."

Within a week or so of his fatal illness, he was walking home from school, and still in the pink of condition, when suddenly he turned on his companion, and said quite brusquely:

"I shall soon be no longer of this world. I shall be dead."

"I say, old chap," replied his pal, Christian, "you've not gone daft, have you?"

Guy looked at him for a momen, noted his surprise, and then thinking it better to change the subject, embarked on an explanation of his latest secret code.

One feels that there must be some reason behind these sudden departures from his customary reserve. Perhaps it was God's way of ensuring the credentials of the secret, when the inevitable revelation should come to pass.

In the October of 1924, on his return to college, Guy began to prepare for his Solemn Communion and Confirmation. He was making a much better effort now to overcome his natural distaste for school-work, and succeeded in fact in doing his exercises with a fair measure of application, being rewarded at the week-end by an excursion made in the company of his father and his brother to some place of interest or amusement.

One day he was taken to a matinee cinema performance at the opera house, and it was pointed out to him that he was a lucky lad to be going to such a great place at his age. He laughed heartily. "That proves what real copy-book parents I've got," he said. Which all goes to show that despite the stirring events of recent months, he was as much a lad as ever. Progress in sanctity had not destroyed his saving sense of humor.

But neither for that matter had it completely quelled his temper; he was still liable to boil over on occasion. One night he so far lost control of himself as to repeat with vigor to someone: "You drive me mad!"

His mother intervened. "Tomorrow you shan't go to Communion." She could hardly have inflicted a severer punishment, and she knew it. But she did not know that Guy had other ways of going to Christ. The saints fall: they too are frail. But the prompt ardor of their repentance often lifts them to a higher level of charity than they had reached before their fall. So it seems to have been with Guy, for as he kissed his mother when leaving for school on the morrow, he said: "You know, mamma, it really doesn't matter my having my Communion stopped. Little Jesus and I—we love each other. And so, you see, we settle everything between us."

There are certainly more kinds of Communion than that of the Holy Table.

(To be continued)

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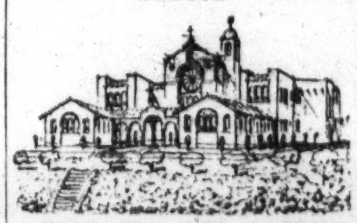

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FROM THE DIARY OF A GIRL GRADUATE

June 13.

How I long for the quiet and seclusion of the convent! Will I ever attain it? Only God knows. May He give me the necessary strength to leave all and follow Him while I am pure, young and innocent. If I am to make my supreme gift to Him, I want it to be at the most perfect time in my life. I want it to be worthy of Him.

June 17.

Often when I look about me my faint, weak, human heart whispers, "It is too great a sacrifice. One more or less won't matter." It is a wicked angel, though, who makes that suggestion. My reasons for thinking of taking this step are: desire to teach little ones their religion; the wish to do something of permanent value; and the wish to instill into the minds of His little ones a greater love for Him—His dear Sacred Heart. Is it usual or is it a manifestation of a Divine Call that I, at my age, feel this high, this holy, this wonderful impulse?

June 18.

Today down-town a mother made the remark that I seemed to love little ones so much that she supposed I would become a teacher. I told her that that is my intention. However, I do not want to devote my life to it as Mrs. Hunter is doing. I do not want to teach for mere money. I want to accomplish something for the Master's Kingdom and I cannot do too much for Him.

* * *

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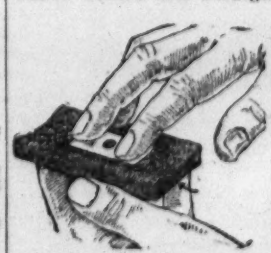

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THE REV. F. J. McAULIFFE,
Our Sunday Visitor, Huntington, Indiana
Editor Children's Page

A STORY FOR CHILDREN

THE KING'S FAVORITE

Sir Cyril was one of the wealthiest men in the land. He thought he had everything that life could give him—a beautiful castle, vast wealth, as well as being a great favorite of the King.

Because life had given him such a high station, he felt very well pleased with himself, and looked down upon the humble folks who served him, or tilled the little farms near his estate. He was never known to help the poor, and often said that they were poor because they were lazy.

Sir Cyril had a brother, Sir Thomas, who was as kind as Sir Cyril was cruel. Sir Thomas was generous to the poor and spent his time visiting the old and sick and helping everyone in need.

"You will be a beggar yourself," Sir Cyril would grumble to Sir Thomas. "Who do you suppose will help you when you have given away all your wealth?"

"Ah, my dear brother," Sir Thomas would answer, "Our Dear Lord will provide. Did He not say 'If ye do it for one of these, my least brethren, ye do it onto me?'"

"Better keep some of your own money, and not bother the Lord," Sir Cyril flung at him angrily.

One day, while walking thru the streets of a large city, a very old and very ragged beggar approached Sir Thomas. It was bitterly cold, and snowing, but the poor beggar had no cloak, and his clothing scarcely covered his poor, shivering old body.

Sir Thomas took off his own beautiful fur lined cloak, and wrapped it about the beggar. Then taking his money bag from his pocket, he filled the beggar's hands with coins and quickly went on his way.

That evening Sir Thomas sat by the fireplace reading. He had been out in the cold most of the day, so the heat of the fire made him very drowsy and he soon fell asleep. He dreamed a stranger entered the room and walked toward him. As He entered the circle of light, Sir Thomas noticed He had his fur cloak thrown over His arm.

"I am returning your cloak, Thomas," the stranger said, as He laid it on a chair.

Sir Thomas was puzzled—the voice, so sweet and beautiful, was very familiar, but he did not recognize it. The stranger came nearer, and as the light fell on His face, He smiled tenderly and asked, "Do you not know Me, Thomas? You lent Me your cloak this afternoon."

Sir Thomas fell on his knees and exclaimed, "My Lord and My God! But I did not give my cloak to you, My Lord, but to a poor beggar."

The stranger put his arm tenderly about Sir Thomas as He said, "It was I, Thomas, though you knew Me not. Many things have you done in My Name out of the charity of your heart. In return, Dear Thomas, you will share My Kingdom. Sir Cyril is a favorite of the King, but you, Sir Thomas, are a Child of the King of Kings, the Lord, Jesus Christ."

A Saint Each Week to Love and Imitate

S —Fifth Sunday After Pentecost
M—Seven Holy Brothers
T —St. Pius 1st—Pope and Martyr
W—St. John Gualbert
T —St. Anacletus, Pope & Martyr
F —St. Bonaventure
S —St. Henry.

• • •

Each day of the year the Church presents some Saint for our edification. We shall give you the daily list, and a short sketch of some saint.

• • •

FRIDAY—ST. BONAVENTURE

Of course this is the Month of the Most Precious Blood. That devotion following so very logically after the Month of the Sacred Heart,, the month of June, as the Precious Blood flows from the Sacred Heart. Thus we have another month devoted to Jesus and His Most Precious Blood.

It would be wonderful, indeed, if the men who go fishing and do the chores about the house, would give a passing thought to the Love that the Sacred Heart has expended on them, and the rewards and the merits that the Precious Blood showers upon those who are "good of heart."

The name Bonaventure has a world of good meaning. St. Francis gave him his name. The name means "good luck". And St. Francis also called him the "Seraphic Doctor", because of the fervor of Divine Love which Bonaventure breathed throughout his writings. Bonaventure was the close friend of St. Thomas Aquinas, who once asked him: "Bonaventure, whence do you draw your great learning"? Bonaventure replied by pointing to the Crucifix.

St. Thomas Aquinas once said, when writing of St. Francis, "Let us leave a Saint to write about a Saint." Bonaventure received the Doctor's cap with St. Thomas, the Angelic Doctor. When the Pope ordered him to come to Rome, as a Cardinal, Bonaventure was found washing the dishes in the convent with the Brothers. He told the messengers of the Pope to hang his Cardinal's hat on the bushes outside, until he finished his dishes. Then he accepted the duties and sat at the Pope's right hand, and spoke first at the great Council of Lyons.

Our Saint tells us: "The fear of God forbids a man to give his heart to transitory things, which are the true seeds of sin."

WONDERMENT

Where did I come from, mother dear,
The time before I knew you;
Who smoothed my curls and ribbons right,
And gave me pretty dresses, too?

Who fixed the covers for me at night
When the deep black shadows grew;
Who sang sleep songs when day had gone,
Dear Mother, was it you?

Tell me who came when morning woke,
And the first red robin sang;
Seems to me, mother, that it was you,
But I don't know when it began.

Sweet little Wonder, one home is with me,
God's Heav'nly Home, the other;
First, God and His angels took care of you,
Then loaned you awhile to mother. —Selected.

HOLD ONS

Hold on to your hand when you are about to do an unkind act.

Hold on to your tongue when you are ready to speak harshly.

Hold on to your heart when evil persons invite you to join their ranks.

Hold on to your virtue—it is above all price to you in all times and places.

Hold on to your foot when you are on the point of forsaking the path of right.

Hold on to the truth, for it will serve you well, and do you good throughout eternity.

Hold on to your temper when you are excited or angry, or others are angry with you.

Hold on to your good character, for it is and ever will be your best wealth.

QUESTION BOX FOR CHILDREN

Lots of things you will hear this summer you cannot answer. Lots of things you are going to read that you do not fully understand. Write the Editor Children's Page if you are under 16 years of age. Watch for your answer. It will appear as soon as possible.

Is Luella a saint's name? When is her feast?—C. G., Pgh., Pa.

Luiella, as we find it spelled, was a virgin of Kilininny, and her feast is May 19th.

Is Roy a saint's name, and what is it taken from?

Roy is the Keltish form for the name of Rufus. Rufus means "red". There are 17 saints in the calendar by that name. St. Rufus of Cyrene has his feast on Nov. 21.

When is the feast of St. Cornelius? Do you publish a copy of the life of St. Rita? Would it be right to teach a child to think on the mysteries of the Rosary, when telling the Rosary?—E. F. H., N. Dakota.

There are 16 Saints in our calendar by the name of Cornelius. The word means "horn" or "kingly". St. Cornelius, Pope, has his feast on Sept. 14th. We have a clothbound copy of the life of St. Rita at 60 cents. If you recite the Rosary with your children, why not pause at each mystery and tell the children a little story about each mystery? How beautiful to tell them about the Birth of Jesus at Bethlehem, and the Visit of Mary to her cousin Elizabeth.

LAST VISIT AT NIGHT

Only God and I
All alone!
He, The Lord Most High,
From His throne
Hears my contrite, humble, cry,
Leans in love to make reply,
Softer than the softest sigh
Is His tone.

"Child," He says, "Draw nigh!"
Not yet known
Many secrets lie
Still unshown,
They are hidden until thy
Heart unto itself doth die,
Finding all its life in My
Very Own!

S. C. N.

Aunt Helen's Letters

Fifth Sunday after Pentecost

Dear Boys and Girls:

Again the crowds of people are following their beloved Teacher, and now where do you suppose He goes so that everyone can see and hear Him? No, not into Peter's boat this time, but up on a little hill. And that is why the sermon that He preached there is often called the Sermon on the Mount.

You've heard of that before, surely. Do you know how it starts out, too? "Blessed are the poor in spirit; for theirs is the kingdom—". Can you finish that, now? And these, too?

"Blessed are the meek; for ....

"Blessed are they that mourn; for —.

"Blessed are they that hunger and thirst after justice; for —.

"Blessed are the merciful; for —.

"Blessed are the clean of heart; for —.

"Blessed are the peacemakers; for —.

"Blessed are they that suffer persecution for justice' sake; for —."

If you can, then you know the eight "blesseds", or the eight beatitudes, to use the grown-up word. If you can't, ask someone to help you fill them out, or find them all for yourself in St. Matthew's gospel, chapter 5.

Just a little farther on in this chapter—verse 20, to be exact, is today's gospel. And in the next chapter is something that you have all heard and said, over and over again. "Our Father," it begins; but that just about tells the whole thing, doesn't it?

There are many other things in the Sermon on the Mount that you hear quite often, and they are all things that help us to get to Heaven. You see, Jesus not only opened the gates of Heaven that had been closed to man ever since the sin of Adam and Eve, but He also taught us the way to travel so that we can reach the open gates.

We have the ten commandments, it is true; and they are like ten big sign-posts pointing the Heaven. But, if we just fo bare words of the comma we probably won't get along the heavenly road. the fifth commandment, now shalt not kill." Few of us killing people, to be sure; does not mean that we are keeping the commandment ly. If we strike or hurt our bor, we sin against his life not? And, if we lose our and say ugly and unkind we hurt him, too. More th —even though we don't say —if we so much as hate our bor in our hearts, and wi bad luck, we sin against th commandment. St. John "Whoever hateth his broth murderer."

"But what about wicked people who hate me and do ugly things to me?" you "Isn't it all right to hate back?"

Not if you want to be child of God. Listen to what says: "Love your enemies; do to them that hate you; pra them—that you may be the ch of your Father Who is in He

Does this sound strange to sort of topsy-turvy, like so the beatitudes? Well, Adam Eve turned things upside down know, when they obeyed the instead of God; and ever since it has been hard for us to see th straight. But, if God tells thing, we ought to know that so, whether we understand it not. God's way is not always way that we would pick out selves, but we may be sure it ways the right way. God made world, and He certainly must how to run it.

So follow all His sign-posts and girls; and then, no m what queer ways you may see travel, you'll find yourself at some day. I mean your real of course—your home, as children, in the Kingdom of ven.

SAINTS WHOM TRADITION HAS MADE PATRONS OF PEOPLES AND CLASSES

Do you know who is the patron saint of the Church Universal? Do you know whom tradition has made the patron saint of children, girls, boys, novices in religious order, charities, foreign missions, infants, Eucharistic societies?

Do you know your patron saint, be you lawyer, student, gardener, musician, hunter, carpenter, fisherman, metal worker, cook or housewife? You can find the answer to these and many other like questions in the following tabulations of patron saints in their special groups:

Professions and Trades.

Doctors—Saints Cosmas and Damian.
Dentists—St. Appollonia.
Weavers and wool workers—St. Anastasia and St. Blaise.
Carpenters—St. Joseph.
Shoemakers—St. Crispin.
Hunters—St. Hubert.
Dyers—St. Lydia.
Stone masons—St. Stephen.
Christian Actors—St. Vitus.
Gunsmiths—St. Barbara.
Gardeners—St. Fiacre.
Vinegrowers—St. Vincent Martyr.
Musicians—St. Cecilia.
Singers—St. Gregory.
Lawyers—St. Ives.
Notaries—St. Mark.
Metal-Workers—St. Cloud, St. Eloi.
Artists—St. Luke.
Fishermen—St. Andrew.
Cooks and Housewives — St. Anne, St. Martha.
Boatmen—St. Julian.
Automobilists, Travelers, Porters,—St. Christopher.

Classes of People.

Children—St. Nicholas.
Boys—St. Aloysius.
Girls—St. Blandina.
Novices—St. Stanislaus.
Teachers of Girls—St. Ursula.
Infants and Foundlings—Holy Innocents.
Philosophers—St. Catherin Alexandria.
Theologians—St. Thomas Aquinas.
Missions among the Negr St. Peter Claver.
All Foreign Missions—St. F cis Xavier.
All Charity Societies—St. cent de Paul.
All Eucharistic Societies Paschal Baylon.
The Christian Family—The Family.
Societies of Nurses—St. C lus of Lellis.
Patron of the Whole Cat Church—St. Joseph.

Against Diseases.

Against Poison—St. Benedi
Against Harm from Dog St. Hubert.
Against Tumors—St. Fiacre.
Against Plagues—St. Sebas
Against Lightning—St. Barb
Patrons invoked for a Death—St. Joseph, St. Barbara.
Patron invoked for grace to with calumny—St. John the
Patron invoked to Find Lost jects—St. Anthony.
Diseases of the Tongue — Catherine of Alexandria.
Diseases of the Throat— Blaise.
Diseases of the Eyes—St. C St. Lucy and St. Ottilia.
Diseases of the Breast— Agatha.
Diseases of the Nerves—St. Vitus.
Fevers especially of Moth St. Raymund Nonnatus.

LILY OF THE MOHAWK

Pure and holy and innocent,
About her humble tasks she

Little she cared for earthly
Heaven above she hoped to

Lily of Purity, Lily of Grace,
Help us thy holy way to em

Margaret

LOGANSPORT

CORRESPONDENT:
Mr. John Carroll
222 Thirteenth St.,
Logansport, Indiana

LOGANSPORT SISTER CELEBRATES JUBILEE

Venerable Sister M. Armella, who came to St. Joseph's hospital, Logansport, recently from Lincoln, Neb., celebrated the Silver Jubilee of her sister hood, June 27th. The celebration started Tuesday morning when Sister Armella was escorted to the altar of the beautifully decorated chapel and the Rev. Paul Anderson placed a silver crown upon her head. For this ceremony Mary Margaret Homback served as wreath bearer. "Leman Grand March" in C was played as Sister Armella entered the chapel and approached the altar.

During the services the festival Mass by J. G. Zargl was rendered beautifully by the Sisters' choir. Sister M. Bendicta played the organ accompaniment. At the conclusion of the Mass, solemn Benediction was given.

Father Anderson celebrated the Mass with the Rev. M. J. Aichinger as deacon and Father Harold, O. M. Cap., as subdeacon. The Rev. James Durham spoke. The Rt. Rev. John Durham of Fort Wayne was present in the sanctuary and the Rev. Leo Breitenbach presided as master of ceremonies. Other priests were the Rev. Nicholas Keller of Logansport and the Rev. Robert Halpin of Kokomo.

A banquet was served at noon.

Sister Armella was born in Vohrenbach, Baden, Germany, coming to America in 1907 as a candidate and receiving the habit in June, 1908 at St. Francis' convent, Lafayette, Ind. Most of her religious life has been spent in the west.

TAKE WHITE VEIL OF SAINT FRANCIS

Miss Veronica Burke of Wolcott and Miss Mary Scheetz of Plymouth were among fourteen young women who received the white veil of the order of St. Francis at solemn services Thursday in St. Francis' convent chapel at St. Elizabeth's hospital, Lafayette.

Among the clergy attending the services were the Rev. Paul Anderson of Logansport; the Rev. John Fitzgerald, Remington; the Rev. John Schmitz, Peru; the Rev. Victor Magsam of Reynolds and the Rev. Clifford Reed of Delphi.

Logansport District

This district comprises the counties of Carroll, Cass, Fulton, Howard, Jasper, Miami, Newton, Pulaski, Wabash and White.

Important places: Logansport, Winamac, Monterey, Kewana, Peru, Wabash, Lagro, Kokomo, Rensselaer, Kentland, Reynolds, Delphi.

The correspondent of this District is:

JOHN CARROLL,
414 Tenth Street
Logansport, Indiana.

Pastors, parish organizations and responsible individuals are invited to send items of interest to John Carroll, or directly to the Diocesan Editor.

News items coming from those not on our staff of correspondents must be prepared in the way in which the writer wishes the article to appear and signed with the full name and address of the person sending it. News intended for publication must reach us not later than Wednesday morning preceding the date of issue. This early printing date is necessary because of the large number of copies of the Diocesan and National editions that must be printed each week.

THE REV. AQUINAS KNOFF,
Diocesan Editor,
OUR SUNDAY VISITOR,
Huntington, Indiana

SODALITY CONDUCTS FINE LAWN SOCIAL

The Blessed Virgin Sodality of St. Joseph's church, Logansport, held a garden party recently on the school lawn with forty members present. Mary Noel, Margaret Ellen Swering and Helen Nowisie received honors at Hearts. Eileen Morter, Louise Fettig, Mary Alice Grusenmeyer , Josephine Morter and Dorothy Nowviskie were members of the committee in charge of the party. During a short business session plans were made for a picnic to be held at Dykeman park on July 24 with Mamie Bauer in charge.

MEDLAND NAMED TO FEDERAL POST

Appointment of John Medland, young Logansport Catholic lawyer, as attorney for the Cass county advisory board of the National Home Loan Association organized as a federal agency under acts of the recent congress, has been announced by George R. Durgan, congressman from the second district.

Mr. Medland recently resigned as deputy prosecuting attorney effective July 1, at which time he takes up his duties under the new federal appointment.

FORMER LOGANSPORT MAN DEAD IN WEST

Mr. and Mrs. George Baumann and Mrs. Harold Helms of Logansport have returned from Oklahoma City, Okla., where they attended funeral services at a Catholic church there for Ross Ryan, 57, a former engineer on the Vandalia railroad in Logansport. He left Logansport about twenty years ago. Surviving with the widow are four children, John, Paul, Theodosia and William, all of Oklahoma City.

APPOINT COSTELLO COUNCIL SECRETARY

R. M. Costello was elected secretary of Logansport council, Knights of Columbus, at a meeting held Thursday night in the lodge hall. He succeeds Martin Dwyer, whose term of office has expired. Mr. Costello assumed his duties July 1st.

SELVIO-PASQUALE

Miss Angelina Pasquale, daughter of Joseph Pasquale and Albert Selvio, son of Mr. and Mrs. Vito Selvio, were united in marriage June 28 in St. Vincent's church, Logansport, the Rev. J. H. Durham reading nuptial high Mass.

Madeline Pasquale sang "Ave Maria" preceding the ceremony and Betty Minneman, organist, played the program of bridal music| Mary Selvio, sister of the groom and Mike Pasquale attended the couple.

A wedding breakfast was served following the ceremony and in the evening a reception was held for the couple. They will reside in Logansport.

KIEHL-SHANLEY

Miss Esther Shanley of Chicago and Robert Kiehl, son of Michael Kiehl, Logansport, were married June 29, in Chicago at the Queen of Angels' church. Ella Shanley, Detroit, sister of the bride and George Costello, Jr., of Chicago attended the couple. Catherine Murphy of Logansport, niece of the bride, was organist.

The bride was graduated from the Grass Creek high school and the University of Chicago. Mr. Kiehl is an electrician having graduated from the Chicago Electrical School of Engineering and the St. Joseph's school in Logansport.

Upon their return from a western trip Mr. and Mrs. Kiehl will reside in Logansport.

MURPHY-TANGUY

Beautiful in its simplicity was the wedding solemnized June 27 in St. Joseph's church, Logansport, when Olavina Tanguy, daughter of Mr. and Mrs. W. E. Tanguy, Logansport, became the bride of Richard J. Murphy, son of Mrs. Mary Murphy, Boston, Mass. Marruerite Hartz and Victor E. Tanguy, brother of the bride, attended the couple.

Breakfast was served following the nuptials to the bridal party and immediate relatives. Out-of-town guests were Mr. and Mrs. Val Strebel, Indianapolis; Mr. and Mrs. Joe Rhody, Peru; Mr. and Mrs. Edward Kelly, Detroit.

After July 20, Mr. and Mrs. Murphy will be at home at 616 1-2 Wheatland Avenue, Logansport.

GOODLAND

MRS. PHILAMENA SIGO OF GOODLAND IS DEAD

Funeral services were held from Sacred Heart church in Goodland last Monday for Mrs. Philamena Sigo, who died June 30. She spent most of her life in the vicinity of Wolcott and Remington. Surviving are the following children, Sans of Haynes, N. D.; Mrs. Rose Kolhoff and George of Rensselaer; Sister Hermelanda of Olpe, Kans.; Virgo and John of Remington.

PLYMOUTH

CRIST-SMITH

St. Michael's church, Plymouth, was the scene of a pretty wedding Wednseday morning, June 28th, at 8 o'clock nuptial high Mass, when Miss LaVerne Smith, daughter of Mr. and Mrs. Ralph Smith of Plymouth, became the bride of William Crist, son of Mr. and Mrs. Joseph Crist of Monterey.

The bridal party was attended by Mr. and Mrs. Eugene Smith of Culver, the former being a brother of the bride.

KEWANNA

MRS. H. E. MARONEY OF KEWANNA, DEAD

Mrs. Harry E. Maroney, 40, of Kewanna, died Friday in St. Joseph's hospital, Logansport, following a lingering illness. Besides the husband she leaves two children, John William and Mary Alberta; her parents, Mr. and Mrs. William Walsh, Kewanna, and several brothers and sisters.

Funeral services were held Monday morning from St. Anne's church in Kewanna, the Rev. Father Seeberger in charge.

Many of Cleveland Parish Schools to Close If State Denies Aid, Says Director

Cleveland—Unless some measure of financial aid is forthcoming from the State many of the Catholic schools of the Diocese of Cleveland will be unable to reopen this fall and the students will have to be sent to the already crowded public schools, the Rev. Dr. John R. Hagan, Diocesan Superintendent of Schools, declared in a statement just issued.

Dr. Hagan's statement pointed out that there are now 73,000 children in the parochial schools of the Diocese.

"The unprecedented economic situation has forced the Catholic people of Ohio to ask the present Legislature to include the parochial schools in its relief measures," Dr. Hagan said. "We neither request nor would we permit the State to contribute a single dollar to our churches or to the religious instruction which is carried on in our schools. We value our liberty of conscience too highly to allow it to be endangered by civil control."

"We ask only that the State aid our people to give their children education in the ordinary branches of instruction. After all these subjects are taught in about the same manner and with about the same results in both parish and public schools. From the standpoint of the state it makes little difference in what kind of school these branches are taught. It does indeed make a considerable difference from the standpoint of the taxpayer, since the presence of so many parish schools lightens the general educational burden of the average taxpayer."

Customer: "Can you recommend this hair restorer?"

Barber (looking at bottle): "Can I? I know a man who pulled the cork out of this bottle with his teeth, and within 24 hours he had grown a moustache."

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by

The Most Rev. J. F. Noll

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BISHOPS' STATEMENT ON THE CRISIS IN WORLD AFFAIRS

(Continued from last week)

If we apply to our own country the weighty words of His Holiness we find that, in common with other nations, we have brought about our present unhappy conditions by divorcing education, industry, politics, business and economics from morality and religion, and by ignoring for long decades the innate dignity of man and trampling on his human rights. We have failed to realize that these rights are supreme so far as the purpose of human society is concerned; that they include the right of the individual to life, and also to the means of a normal, healthy life of mind and body, so long as man is willing to do his part; that they include likewise his rights as a social being, which rights should ensure sufficient means to provide for himself and his family. And, when speaking of man as a social being, we mean men, women and children, the husband and wife—in a word, the human family.

An Industrial Nation

That we are an industrial nation is our public boast. Industry is considered to be of more importance than the moral welfare of man. The lord of all is Industry. "Save industry!" is the cry. "Put big business on its feet and all will be well, as it was in the past!"

Industry in our country, through the concentration of wealth, has acquired such complete control that independent operation, even on the part of so-called owners and employers, is practically impossible. The tremendous increase in the output of industry during recent years, due to the natural resources of our country, to inventions and to machinery, especially to the giant machines, has made some enormously rich, has brought many comforts and has abolished much drudgery, but it has not ensured the worker the proportionate gain to which he is justly entitled. It has, however, vastly increased the incomes of industrialists and capitalists.

False Philosophy

The social philosophy prevailing during recent centuries has carried human society far from its safe moorings. That philosophy—if, indeed, it be worthy of the name—which has ruled governments, groups and individuals for the past three hundred years, has not taken as its guide the moral law, has not considered the rights of men. Money, not man, has been the supreme consideration and the justifying end. That philosophy has aroused opposition and has given rise to errors and exaggerations that are anti-Catholic and anti-Christian.

That same demoralizing philosophy defended, and defends today, unrestrained individual economic freedom and the economic dictatorship that has succeeded it. That philosophy permits individuals, corporations and nations to accumulate as much wealth as they can, according to the unfair methods of modern business, and to use such accumulated wealth as they see fit. It honors and proclaims as sovereign rulers of economic empires men who have succeeded in amassing unjustly these fabulous fortunes.

That philosophy has broken down or forbidden the establishment of protective organizations. It has broken down or forbidden an organized economic life to administer the production of wealth and its distribution in accordance with social justice and the interdependence of economic relations. It has denied Government its right to guard justice and the common good. It has given greed a free hand.

That philosophy denied and denies, in reality, the oneness and the solidarity of mankind. In its light, wealth, business and the power that material prosperity gives, are in themselves supreme ends. Human rights must be sacrificed to those ends, and humanity itself must become the mere instrument in the production of wealth, not the master controlling it. Such a philosophy has always been and will ever be false and un-Christian in principle and application. It has literally taken God out of the world.

Communism

This extreme of individualism has led to the extreme of Communism. We rightly fear its spread in our country and see no especial menace in its insidious presentation of fundamental truths for its own destructive ends. The brotherhood of man is loudly proclaimed; energetic protest is made against injustice done the working classes; the abuses of the capitalistic system are vigorously condemned; it is insisted that man shall not exploit his fellow man, nor class dominate class, but that all shall be dedicated to a life of service.

A program of social reform couched in such language and with such aims and purposes is unassailable because it is distinctively Christian in origin and purport, but in the hands of the Communists it is merely a snare to allure those who are oppressed by the prevailing economic maladjustment into accepting the iniquitous social and religious tenets of Lenin and Stalin. There is very grave and subtle danger of infection from Communism. Special efforts are being made to win the Negroes who are the victims of injustice. The Communists have world-vision. They have as their objective a world war on God and the complete destruction of all supernatural and even natural religion. They believe it necessary to inaugurate a merciless class warfare, and they insist, in theory at least, on the complete abolition of ownership of private property.

It is a strange paradox that many who condemn strongly the propaganda of the "Red" and the Communist are significantly silent when learned but misguided writers tell us there is no God; when scoffing university professors destroy in the youth of our land belief in God and in the supernatural; when they tell us that man is the plaything of preordained causes; that conscience and sin are myths; that the brotherhood of men, and consequently of nations, is a baseless dream; that morality does not rest upon the immutable and eternal law of God, but is merely a convention of man subject to the changing conditions of society; that a man's obligations to his fellow-man are such only as he is forced to accept by the taxing or police power of the State—in a word, that they are silent when all these destructive forces are preparing the future leaders of Communism in America.

Inevitable Consequences

If, under the plea of liberalism, encouragement or even tolerance be given to the many radical doctrines proposed by teachers, writers and agitators; if no attempt be made to drag out into the open the secret propaganda that is being carried on; if no consideration be given to the evil consequences that must necessarily follow the divorce of education and economics from morality and religion, what can be expected but that the very foundations upon which our whole social structure rests should be undermined?

Is it not inevitable that in our professional, business and industrial life the sad effects of this divorce should be evident—that among our lawyers, physicians, teachers, writers, industrialists and business men there is to be found too generally an unmoral and un-Christian view of life? This is a terrible indictment which must be laid, at least remotely, at the door of irreligious or non-religious education and unmoral, or immoral, economics.

In so far as governments, institutions of learning, the press, the theatre and other opinion-forming agencies have been indifferent to or have rejected morality and religion, in that measure have they degenerated. This has been said a thousand times, and yet how far are we from the happy condition which would make all these forces realize the necessity of religion and the obligation of working under its ennobling influence!

(To be continued)

MATTERS DEMANDING YOUR CONSIDERATION

Continued from page 3

against Communism, against irreligion, especially that sort which is being manufactured in Russia, where even today more than 60,000,000 children under eighteen years of age are not only deprived by law of all religious instruction, but where the whole machinery of the state is busy converting them into militant atheists and scoffers at everything sacred.

ST. JUDE, HUMBLE SERVANT OF JESUS

Continued from page 3

ter in His Eucharistic Presence is made to suffer insults in this materialistic world, and knowing St. Jude as His champion, He is using him as an agent to bring His traitorous flock back to the respect and love of His Divine Presence?

While it has been said that St. Jude was a very humble character, it must not be implied that he was passive in his work. Whenever his faith was attacked, he was a fighter, and furiously defended the teachings of the Master. His fidelity to his work was unbounded, and no efforts were spared to accomplish his desired end. Yet this zeal did not blind him to the weakness of humanity, and the understanding and loving advice found in his epistle, in that verse in which he urges the Orthodox Catholics, "The Keepers of the Faith", not to be too hasty in considering individuals to be heretics, "some indeed reprove, but others save, pulling them out of the fire—and have mercy", is certainly evidence to his tolerance. "Hate sin, love the sinner, even as Christ did". This is the lesson the gentle Saint would teach us.

King Is Converted

It is generally held, that following the Ascension, St. Jude, by divine command made a journey to Edessa, a town in Mesopotamia. Legend tells us, that Abargora, the King of Edessa, was stricken with leprosy, and hearing of the miracles which Christ was performing in the land of the Jews, he sent a messenger to entreat Him to come to Edessa and cure him of his affliction. Christ was unable to come, and the king's request was denied. Undaunted however, the king sent an artist to paint the portrait of Jesus, believing that if he but looked upon a likeness of Jesus he would be cured, since he heard that even those that but touched His garment were healed. The artist, blinded by the glory that streamed from the face of the Holy Redeemer, could not draw a single line. Jesus moved by compassion at so strong a faith, held a cloth to His face and the portrait was imprinted thereon, and the artist returned to the king with the promise that some one would be sent to cure him.

From reliable sources, we find that St. Jude began his apostolic work in Edessa, and one of the first to be converted was King Abargora, who was subsequently cured of his affliction, upon embracing Christianity. This fact more than substantiates the events of the fore-going legend, and accounts for the fact that St. Jude is commonly portrayed as holding a picture of Christ against his breast.

With Edessa Christianized, St. Jude placed Bishops in charge and started his evangelizing in Mesopotamia, where he was actively engaged for the next ten years. Following his labors there, he returned to Jerusalem to attend the Council of the Apostles.

Harvest of Souls

It was at this time that he joined forces with St. Simon in Lybia, and they proceeded to Persia where they reaped their greatest harvest of souls. There must have been a perfect unity between these two men, as they accomplished so very much against such tremendous odds. And even in death it is probable that they were not separated, for it is most likely that they suffered a common fate. In the category of Saints, one is seldom mentioned without the other. Saints Simon and Jude should be a wonderful example for all those engaged in Catholic missionary work, for as it was only possible for them to conquer sin thru their harmony of action, so also is it only possible for the present day Catholic to overcome opposition against his faith by harmoniously helping those who are waging the "good fight".

While in Persia these two saints had many interesting experiences, and as evidence of the great graces that God had given them, the following is appropriate. In Persia there were two magicians by the names of Zavoes and Arfaxad, who held high places in the court. When the two apostles arrived these two magicians opposed them strongly as they greatly feared them for their miraculous powers. Among other things, it was noticed that whenever the apostles approached the temples, the idols fell from their pedestals, and the two magicians could no longer obtain oracles from them. Now Verardach, the commander of the Persian armies, depended rather largely on these two magicians for signs, and when they could no longer predict the future, he summoned the two apostles to him, offering them the job if they could do better than Zavoes and Arfaxad. At a test hearing the two magicians foretold a long campaign for the Persian armies, and the commander turned to the apostles and asked their opinion. St. Jude told him that Ambassadors would sue for peace on the following day, and his prophecy was fulfilled. When this came to pass, Verardach ordered the two magicians to be burnt alive, but animated by true Christian charity and forgiveness, St. Jude pleaded for their lives, and they were spared.

This gracious act was shortly repayed by the worst ingratitude, for later, in the presence of the king, the magicians set poisonous snakes upon the two saints, but the snakes turned upon their trainers and attacked them, until commanded by the apostles to cease. Thereupon, the apostles picked up the snakes and held them to their breasts and the snakes would not harm them. This marvel completed the conversion of the king and with him many of his subjects.

But in spite of this, the time came when the hatred of the heathen priests brought about the death of St. Jude in the glorious role of a martyr.

Patron of the Impossible

Traditions about the martyrdom of St. Jude are slight and conflicting, but it seems that he was beaten with clubs, and his head cleft with a broadaxe, which is his symbol of Christian art. His relics were brought to Rome and enshrined in the Vatican Basilica, and his feast-day is October 28th, commemorated with St. Simon with whom he no doubt shared his martyrdom.

St. Jude is known as the patron of the impossible, and our Lord Himself directed St. Bridget to turn with great confidence to St. Jude. "In accordance with his surname, Thaddeus," said Jesus, "he will show himself most willing to help." It is also related that this great apostle once appeared to a devout client and expressed his regret that so few Christians think of invoking his aid and protection.

If there were ever a time when a "Patron of the impossible" was needed to show us the way out of our difficulties, it is now, and it is far from presumptuous to say that if we beseech this mighty saint to implore God to lighten our heavy burdens, and bring men back to the life that was intended for him, relief will certainly come.

St. Jude, pray for us, and for all who honor thee and invoke thy aid.

THE VINCENTIANS GO MARCHING ON

Continued from page 3

ren, which he did whole-heartedly and without complaint. Giving to the distressed was spontaneous, and, we are told, the parish church became the relief station to the early Christians; the wealthy placed their gifts on the altar, from whence they were dispensed to the needy by the Bishop (Catholic Encyclopedia, Vol. III, p. 5[illegible]).

Nursing of the sick was another form of Christian charity, stressed by Christ Himself in the numerous cures wrought by Him during His three-years of missionary labors. While the persecutions were in full force, of course, no public institution like a hospital could be considered; wealthy Christians nevertheless admitted the sick poor into their own homes and cared for them at their own expense. When at length the waves of persecution had subsided under Constantine, the first hospital in the East was built by St. Zoticus of Constantinople. In Rome, a lady of noble family, Fabiola, erected the first hospital in 400 A. D., and thereby won the praise of St. Jerome (Walsh, The World's Debt to the Catholic Church).

(To be continued)

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